THE LIFE OF FAITH.

Wherein

Is ſhewed the general uſe of Faith in all the paſſages of a Chriſtians life.

Together

With a Diſcourſe of right Judgment on *Joh.7.24.*

By *H. Lukin.*

Now the Juſt ſhall live by Faith.
Heb.10.

Do ye judge uprightly, O ye Sons of men?
Pſal. 58. 1.

LONDON,
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THE

LIFE

OF

HAITH

To all that have obtained precious Faith.

Grace and Peace,

IT was the wish of a good man, That he could be the same to God that his right hand was to himself; my goodness extends not unto God, but to the Saints that are upon earth, and to the excellent, in whom is my delight: For these would I gladly spend and be spent, if I might in any thing be a helper of their Faith and

Joy. I thank God I am not yet in Zacharies case; that I should be fain to write my mind, but when either the hand of violence, or the clods of the Valley shall stop my mouth, I shall be as unable to write as speak; It is but little that I can do by speaking, my words will reach but to few, and where they do reach, I may complain with Melancthon, *that Old* Adam *is too hard for me: And I am willing to try this way also, if by any means I may help forward any in the way to Heaven, and I hope I shall the more willingly dye, if I may leave any thing behind me which may be of the least use to the Church of God when I shall sleep in the dust. I confess I have not in the publishing of this small Treatise done as the* Romans *were wont in preferring Laws, consulted first with the Learned, to know whether what I have written be not already contained in somewhat that hath been written before, or whether it be not*

contrary

contrary to the Doctrine formerly received, or whether it may be useful to the Church; but I remember the Counsel of Petrarcha, Quia simul omnia vel legere, vel audire & meminisse non potes, utilissimas quidem, & (quando brevitas est amica memoriæ) brevissimis quoque te fulcias. *We cannot read or hear every thing, therefore I have chosen to treat of those things that are most useful, and have handled them very briefly. For the manner of handling those things I lie open to the judgment of others; he that is afraid of leaves must not go to the wood, we say, and he that is afraid of mens censures must not write Books, else we had enjoyed more of many learned mens labours. If in any thing I may not be well understood by ordinary Readers, I may answer as the Protestants do to the Papists about the perspicuity of the Scriptures, it is not the manner of delivery, but the thing delivered that*

makes it obscure, and there are other things plain enough for them; to make things obscure which are in themselves plain, by great swelling words of vanity (besides the sinfulness of it) is such an unmanly piece of Pedantry as I have always abhorred from; yet if at any time I have happened to speak of such things as have been above the reach of ordinary hearers, I have not accounted it altogether lost labor to such, if they have thereby been delivered from the opinion of their own omniscience, and understood thus much by it, that they did not understand all things. *I fear God, who knows with what aim and intention I write and speak every word, and I dare not accept of the service of Fancy, Pride, Vainglory, or any corrupt Passion (which are ready enough to mingle themselves with whatever we do) in that which I must go to God with in Prayer, to commend to his blessing; and now at my parting with you I will give you a*

few

few words of advice, and I beseech you let my counsel be acceptable to you.

First, *Learn to understand the nature of the Covenant of Grace, that you may know upon what terms God and you are agreed*; there is no exception therein either against infirmities on your part, or against afflictions on Gods part; you may break the Commands of God, (not of right, but it may de facto so fall out) and God may visit you with a Rod for it, and yet not break his Covenant, Psal. 89.30, &c.

There is not perfect obedience required on your part, (that is, as absolutely necessary to salvation, though perfect obedience is our duty, else our moral infirmities were no sins; where there is no Law there is no Transgression) *neither hath God promised worldly happiness*. Though my house be not so with God, saith *David*, yet he hath made with me an ever-

lasting Covenant in all things ordered and sure, &c. 2 Sam. 23. 5. *Though my house be not so with God, that is, either as* ver. 3. *he had not ruled in the fear of God, but had miscarried in the business of* Uriah, *and it is most likely in other things, by* Absalons *insinuations, and the effect of them upon the people,* 2 Sam. 15. 3, &c. *or it had not been as a morning without clouds,* &c. *as* ver. 4. *but its happiness had been eclipsed by the business of* Amnon, *and worse by that of* Absolon. *Yet the Covenant of God was so ordered in all things, as it remained sure as to spiritual things, which are therefore called,* the sure mercies of David, Isa. 55. 3. *If these things were well understood and considered, we should not be discouraged by our infirmities, though we might be humbled for them; as an eminent Saint said on his death-bed, he had much peace and quietness, not so much from a greater measure of*

Grace

Grace than other Christians had, or from any immediate witness of the Spirit, but because he had a more clear understanding of the Covenant of Grace than many others, having studied it and preached it so many years. Again, we shall neither charge God foolishly in afflictions as if he did us any wrong in not standing to his Covenant, nor take him for our enemy, as Job 13.24. *interpreting them as evidences of his wrath, or effects of revenging justice. And lastly, We shall not flatter our selves with hopes of outward prosperity, nor be troubled with disappointment when we faile of it, which is an addition to mans misery, when, as one saies, expectation takes more upon trust than enjoyment is able to discharge. If we have food and raiment let us be therewith contented,* 1 Tim. 6.8. *We indented with God for no more than* Jacob *did,* Gen. 28.20. *as to this life,* Mat. 6.33. *compared with* 32.

2. *Mine*

2. *Mind your present duty, and the work of every day in the day; Every day brings trouble enough with it, as we say in our Proverb. There is much talk of the* Turk *and the* Spaniard, *and our next neighbour doth us more hurt than both of them; we look with dreadful apprehensions upon the evils that are at a distance, and mind not our present dangers which we are continually in, or the temptations which we are dayly assaulted with. Many are like the* Astronomers *that look up to the Heavens to foresee what will afterwards come to pass, and fall into a ditch before their feet.* Corn. Agrippa de Astronomia. *We fear future calamities, and in a moment go down to the grave,* Job 21. 13. *We fear what the Sword or some other Judgement may do a great while hence, and a feaver, or any other disease, which we are dayly lyable to, may do us as much hurt,* Lipsius de constantia, l. 2. c. 19. *I confess, a prudent foresight*

of

of evill is good, Prov. 22. 3. *but there is no better preparation for it, than to mind our present duty; let us keep a pure conscience, and the testimony thereof will be our rejoycing in an evill day,* 2 Cor. 1. 12. *Let us give all diligence to make our calling and election sure, and that will deliver us from the bondage of the fear of death. Let us do good while we have opportunity, and so lay up for our selves a good foundation against the time to come.* 1 Tim. 6. 18, 19. *If we know not what evill will be on the earth, let us liberally give to others,* Eccles. 11. 2. *that when the evill comes we may say with* Antonius, Hoc habeo quodcunque dedi, Seneca de Benefeciis, l. 6. c. 3. *what we so lay up is in safe hands, and will be duly paid again,* Prov. 19. 17. *I could tell you of one, who having given somewhat to a poor man, and considering with himself whether he had not injured himself by giving beyond his ability, presently*

corrected

entrelled himself with those thoughts, that he had lent it to one that would pay well again, and within an hour had it restored above sevenfold, in a way which he never thought of.

3. Be very carefull to walk blamelesly, and inoffensively. Christians are trusted with the honour of Religion, as Magistrates, and all in any authority, are with the Dignity and honour of their places, which they are not to betray to scorne and contempt, by doing any thing that is base or unworthy thereof. But further, by the Profession of Religion we derive upon our selves the enmity of the world, John 15.19. Gal.4.29. this is an old grudge, an ancient hatred, Ezek. 25.15 therefore we had need to behave our selves wisely, in a perfect way, Psal.101.2. that we may maintain an av of us in them, Mark. 6.20. and then we may say with Caligula, Oderint dum metuant: Let them hate

have us, so they fear us. Zeuxis *painted a Boy holding grapes in his hand, and he had painted the grapes so lively, that he deceived the birds, and made them come to eat them: but he was displeased with himself, that he had not painted the Boy so lively as to scare them away. If we take upon us a forme of godlinesse, to controll the haunts of the world, let us be sure to expresse so much of the power of it, as to make them fear us. And though this will not alwayes restrain the rage of men so farre, but they may make bold sometimes to offend us, yet we shall have a witnesse for us in their own breasts against themselves, which will at one time or other be whispering to them as* Pilate's *wife to him,* Matth. 27. 19. Have nothing to do with such a just man; *and will sooner or later lash them worse than the Heathens inexorable* Nemesis: *but if, by an unworthy carriage, you lose the repute of holinesse, and integrity, they will*

make

make bold to do any thing to you, without mercy, and without fear, Jer. 50.7. as birds will sit upon the head of a Mormoluke, and pick at the very face of it, when they perceive it is but the image of a man, and not a real living man. Let none be able to finde any occasion against you, unlesse it be concerning the Law of your God, Dan. 6.5. resolve, if it be possible, to cut off occasion from them that desire occasion, 2 Cor. 11.12.

4. Be sure to follow the work of Mortification: then you will be fit for any condition; the temptations of prosperity will then lose their force against you; you will be as Barzillai, 2 Sam. 19.35. all the pleasures of the Kings Court were no temptation to him, because through age desire failed, Eccles. 12.5. So the things of the world lose their savour and relish with a mortified Christian; as he replied (when it was told him, If he would please Cæsar he need not live upon

upon herbs) That he that could live upon herbs need not please Cæsar. He that hath so farre mortified his affections, as to be content, as Epictetus sayes, Enchirid. capt. 21. to be at Gods finding, as a Guest at a table, that takes what is carved for him, and no more, need not fawn upon any man, much lesse violate his conscience for the great things of the world. Neither will losses or afflictions, on the other hand, be any great trouble to them, as the Martyr said, If you take away my meat, God will take away my stomack, and then she should not misse her meat. If your honors be taken away, and your pride be taken away first; if your earthly mindnesse and sensuality be mortified before you loose your estates and worldly accomodations, you will easily bear the losse of them, as he that hath a member mortified, feels not what you do to it. Violent affections are alwaies dangerous; as they that will be rich, so they that will be great or

honourable,

honourable, fall into temptations and snares, &c. 1 Tim. 6. 9. *and whatever our hearts cleave to, whenever it is rent from us, it will be as the rending of our flesh.* Jonah *was* exceeding *glad of his gourde,* Jon. 4. 6. *and he was as* exceeding *angry when it withered: if the Sea grow rough, strike sail; if times grow troublesome, shrink up and contract your desires, and then say, as* Luther, Miser sit, qui miser esse potest; *Let him be miserable that can be miserable. The sense of losses or any afflictions is according to the value which we put upon any thing. Take a* Ruffian, *who as* Seneca *says,* Malit Rempublicam turbari, quam comam, sollicitior sit de capitis sui decore, quam de salute; *de brevitate vitæ, cap.* 12. That had rather see the Common-wealth in disorder, than his hair: *that takes more care to have his head handsome, than he doth (as I may truly translate it) of his salvation: What an affliction*

would

would it be to such an one to have his hair cut off? quomodo excandescit, si quid ex juba sua decisum est? *when another, that minds conveniency more than ornament, would account himself rid of a trouble*; as Seneca, *when he was old desired to be discharged of the burden of his riches, and said, he should not thereby become poor, but should, when he was rid of those things that did blindfold him with their brightness, bestow his time in study, which he was wont to employ in his gardens, and possessions.* Salvian *shews excellently, how happy a mortified Christian may be in any condition, however others through ignorance judge them miserable,* de Gubernatione Dei, lib. 1.

Finally, Brethren be of good comfort, if the world will contribute nothing to your joy, but adde to your affliction, you have a joy which they cannot intermeddle with. Prov. 14. 10. *you need not to be beholding to*

them

them to make you happy, or entreat them to spare your joy, which they cannot take from you, John 16. 22. And if your afflictions encrease, though the world, and carnal professors may look upon you with scorn, because you are black by the sun looking upon you, Cant. 1. 6. with Obad. 12. and Micah 4. 11. yet God hath those comforts in store for you against such a day, which you, it may be, never tasted of yet, 2 Cor. 1. 4, 5. as the experience of many of the Martyrs hath abundantly testified. Love as brethren, if the world hate you. Have peace among your selves, if you cannot have peace with the world: And speak oft one to another, to comfort, encourage, and provoke each other; and there will come a time, when you shall discern betwixt the righteous and the wicked, betwixt him that serves God, and him that serveth him not. I will conclude with the words of Polycarp. Leyserus, Ep-

ded.

ded. part. secund. *Loc.* Theolog. Chemnitiis; *That, when we shall see cause to take up his complaint, we may also make use of his counsel*; Orbatur partim Ecclesia viris præstantissimis, & optime de ea meritis: partim hostiliter multis in locis fideles Pastores per impios lupos ex statione sua exturbantur, partim Epicureus sani Evangelii contemptus cum proterva ἀνέλεγξια in populo passim invalescit: ad quæ mala accedunt mille injuriæ, quibus vigor & alacritas in fidelibus verbi Præconibus retunditur; odia item & infectationes eorum, qui pro defensione veritatis in acie non fuerunt postremi, idque ab iis qui impigri & vigilantes παραστάται unà nobiscum esse debebant. Hæc certè mala Ecclesiam eversura videntur. Humani verò præsidiis

hic

hîc vel nihil, vel parum omnino superest. Quæramus itaque aliquid solatii in mutua animorum conjunctione; & piis exhortationibus nos mutuò erigamus, & confirmemus, donec omnibus periculis insani maris nobis emetiendi superatis, portum æternæ patriæ læti servati attingamus, Deum simul piis & assiduis precibus fatigantes, ut magnus ille & fortissimus Michael pro populo suo pugnet, & naviculam suam contra adversitatum procellas & defectionum voragines tueatur, quo tandem ea subducta, ovantes in æternam patriam ingrediamur.

BOOKS sold by *John Allen*, at the Sun-rising in *Pauls* Church-yard.

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THE Life of Faith.

CHAP. I.

The worth or excellency of every thing is according to its usefulness. Hab. 2.4. Rom. 1.17. Gal. 3.11. Heb. 10.38. considered, and their meaning enquired into, how places of the Old Testament are cited in the new. The Life of every true Believer is an everlasting life, what living by Faith doth import.

THE nature of Faith I have already endeavoured to explain in a small Treatise formerly published. I have now taken in hand

to ſhew the uſe of it, for it is this wherein every thing attains its perfection; and as habits are ſaid to be perfected in their acts, for which they are: ſo faith may (in a good ſenſe) be ſaid to be perfected in works, becauſe of the univerſal influence that it hath into the whole courſe of our lives; and for this cauſe it is called *Pretious Faith*, 2 *Pet.* 1. 1. the value of every thing being anſwerable to the uſefulneſs of it. For divers Ages before the time of *Socrates*, moſt men were led by Fancy rather than Reaſon: As a Learned man hath obſerved (*Cafaubon* of *Enthuſiaſme*, p. 4.) and the only happineſs of thoſe Ages was to be exempted from Controverſies, for there muſt needs be a good agreement, where no reaſon is uſed to examine or diſprove: but *Socrates* taught them the uſe of reaſon, by organizing (as one expreſſes it) and, as it were, inſouling the bo

body of Philosophy, reducing the Principles thereof to such order, as they might be useful and practicable; for which he was judged by the Oracle to be the wisest of men; but here is a point of higher wisdome; the Spirit of God in the holy Scriptures hath taught us the use of Faith, whereby we live a life as far excelling the life of Reason, as the life of Reason excels the life of Sense; and how much faith doth conduce to this life we shall understand, by a due weighing those places of Scripture where the Just are said to *live by Faith*: And the several cases wherein the Holy Ghost uses this expression: We first meet with it, *Hab.* 2. 4. where some refer Faith to the subject, reading the words, The Just by Faith shall live; others to the predicate, according to the ordinary reading, and this indeed seems more genuine, however if we should take the first

reading, the sence will not differ. There had been little question made about the meaning of this place, but that the Apostle, *Rom.* 1.17. and *Gal.*3.11. seems to apply it to another end, than was intended by the Prophet: making use thereof to prove justification by Faith without the Works of the Law. Some suppose the Prophet intends this chiefly of Justification, and not of any deliverance from the *Chaldeans*, inserting it as a Digression not properly belonging to the Argument in hand: it being the manner of the Prophets, upon occasion of particular deliverances more remarkable than ordinary, either related, or foretold; to rise higher, and proceed further, to that more general deliverance of mankind, and spiritual restauration and enlargement of the Church by Jesus Christ. (See *Gataker* on *Jer.* 31.1.) others think he speaks chiefly

of

of the deliverance of the Jews from the *Chaldeans*, and that till it was accomplished they should support themselves by Faith, and that the Apostle might notwithstanding apply it to the business of Justification, because these temporal deliverances were types of spiritual, and it is the same Faith whereby we trust God both for spiritual and temporal mercies; and if faith in God for temporal deliverances be so acceptable to him, then also will faith in him for everlasting salvation be as pleasing in his sight. So *Mestrezat* on *Heb.* 10.38. Others judge that the Prophet speaks in a more large and comprehensive sence, understanding thereby whatsoever may be comprehended under life; and indeed whatever was the meaning of the Prophet in that place, the word may be extended to such a latitude of signification, as is evident from the use which the Apostle

makes of it in the New Testament, for it is plain that the Apostles did not only multiply inferences from particular places of the Old Testament, and apply one place to different purposes (as we may see 1 Cor. 10.26, 28,) but they altered places which they cited; the former they might do as men endued with reason, whose work it is to multiply conclusions from a few Principles; the Law of Nature, and the whole body of moral Philosophy (as some think) being hereby made up of a few *common Notions*: The latter they might do as Apostles inspired by the Holy Ghost: so that they might not only cite Scripture, but make and interpret Scripture, wherefore sometimes they give not the words, but the sence of the Prophets. What the Prophet calls his glory, *Psal.* 16.9. the Apostle calls tongue, *Acts* 2.26. What the Prophet calls opening the ear,

Psal.

Psal. 40. 6. the Apostle interprets preparing a body, *Heb.* 10. 5. So likewise, compare *Hab.* 2. 4. with *Heb.* 10. 38. Sometimes they leave out something which is not to the present purpose; compare *Deut.* 24. 1. with *Mat.* 5. 31. and *Deut.* 25. 5. with *Mat.* 22. 24. Sometimes there is an addition of something for illustration; compare *Deut.* 6. 13. with *Mat.* 4. 10. Sometimes some small mutations: See more of this in *Turretine* on *Amos* 5. 27. In these places, *Rom.* 1. 17. and *Gal.* 3. 11. it is evident the Apostle speaks of Justification. *Gal.* 2. 20. (where he doth not in formal words indeed quote the place, but hath clear reference to it) he speaks of Sanctification; and *Heb.* 10. 38. he speaks of Christians supporting, and comforting themselves by faith in trials and afflictions, till the time appointed for their deliverance; which seems also to be the chief intent of

the Prophet *Habakkuk*, and all these are comprehended in the word *Life*; for all men are by nature dead in Law, that is, bound over to eternal death, condemned already, *Joh.* 3. 18. some understand the threatning thus, *Gen.* 2. 17. Now in Justification this sentence is repealed, and man is invested with a new right to everlasting life, wherefore it is called, Justification to life, *Rom.* 5. 18. and we need not distinguish this from everlasting life, for the life which a Believer is restored to, is an everlasting life, *Joh.* 3. 36. and 5. 24. Though the Acts of this life may be for a time obstructed, yet it can never be wholly extinguished, as Mr. *Hale* hath determined in his *Reasons*, p. 108. whose judgement (as it may be well) will be more regarded by some than the judgements of many other learned men who have fully proved it. And Sanctification is ordinarily

understood by life. *Ephes.* 2. 1. speaks of initial Sanctification or Regeneration, and *Eph.* 4. 18. the Gentiles before faith are said to be alienated from the life of God; by this life we are alive to God, fitted for communion with him, as we are by Reason made capable of converse with men, *Rom.* 6. 11. but yet further, by life we are not to understand life simply and nakedly *in abstracto*, but an happy comfortable life; *Vivere non est vivis sed valere*, a sickly life is not worthy the name of life, so a disconsolate life is the shadow of death, *Psal.* 23. 4. Yea, Paul, by reason of his afflictions, saith, he was in deaths oft, 2 *Cor.* 11. 23. So our Saviour saith, *Luk.* 12. 15. A mans life consisteth not in the abundance of the things which he possesseth, that is, they do not make a mans life comfortable. So saith the Apostle, 1 *Thes.* 3. 8. Now we *live* if you stand fast in the Lord, so

he might have done if they had not stood fast; but he means, this would be a reviving, or a great comfort to him, to see their stedfastness and perseverance, as he expresseth himself more fully, 1 *Thes.* 2. 19. A Believer may not only make a shift to get to heaven by Faith, but may maintain himself comfortably in an evil World. *So that to live by Faith imports this much, We are by faith not only acquitted from the guilt of sin, and entitled to everlasting life: but are enabled to hold on cheerfully, and comfortably in an holy course, notwithstanding all temptations and troubles which we meet with in this evil world.* Neither let any think that hereby too much is ascribed to Faith, since Christ is our life, *Joh.* 11. 25. Chap. 14. 6. *Col.* 3. 4. for though we speak herein somewhat improperly, or *Metonymically:* yet it is according to the ordinary manner of speech; for when we say, A man lives by his labour

hour, or by his wits, every body understands it of what he gets by these: So to live by faith, is to live by what we have coming in by faith, either morally, or by real communication.

CHAP. II.

Of our Union with Christ, what it is not, viz. Essential, Personal, Corporeal, or meer Union of affection: Joh. 17. 21. and Gal. 2. 20. vindicated: the effects of this Union shewed by divers similitudes; how this Union is by Faith; of the legal Union betwixt Christ and the Elect before Faith, by some asserted; the relation betwixt Christ and his Elect as the necessary foundation of his satisfaction.

IT being so that Christ is the original and fountain of a Beleevers life,

life, I must begin the proof of what I have taken in hand to clear, with the Union which is betwixt Christ and believers, this being the foundation of our Communion with him. *Joh.* 14. 20. our Saviour tells his Disciples, that after his Resurrection, when they should receive a more full measure of the Spirit, they should know two great mysteries, his Union with the Father, and his Union with them, whereby they did, as it were, mutually possess each other; of this Union we read further, *Joh.* 17. 21, 23. 1 *Cor.* 12. 12.

Now, if any ask me what this Union is, I must tell them, I know not; *Christianus ad multa respondere potest Ignoro*, saith *Austin*, If I should say, it is a mystical union, I do in effect say, it is such an Union as I do not understand, *Eph.* 5. 32. yet as they say, we may know God *per viam remotionis vel negationis*,

negationis, & per viam consolationis: So I may tell you what this Union is not, and what the effects of it are.

1. It is not an essential Union, as some have boldly affirmed; for this would infer an equality of power, holiness, wisdom, &c. that is, make the creature not only perfect, in holiness, but omnipotent, omniscient; the infiniteness and perfection of all excellencies being of the Essence of the Godhead.

And for that place, *John* 17. 21. it is forced to serve two *Hypotheses*. Some thence deny the Deity of Christ, because it is but such an Union that is between the Father and the Son, as is betwixt Christ and believers. Others would thence infer an essential Union betwixt Christ and Believers, because it is such an Union as is betwixt the Father and the Son. But the place will serve neither of their purposes, signifying, as *Matt.* 5. 48. only some

kinde of similitude, no equality, as *Glassius* hath fully proved, *Gram. sacr.* 501. &c.

2. This Union is not a personal Union, as some strangely speak, (see *W. Dell.* on *Gal.* 2. 20.) The whole process of the last Judgment (as set down *Matth.* 25. 31, &c.) fully proves, that Christ and Believers remain distinct persons, and that place, *Gal.* 2. 20. is not to be understood literally, for then there were a plain contradiction in it. But Christ is said to live in us, because he makes us live, as will appear by comparing *Rom.* 8. 15. with *Galat.* 4. 6. in one place the spirit is said to cry, in another place to make us cry. *Nos clamamus, sed ille clamaredictus est, qui facit ut nos clamemus*, saith *Austin de correp. & Grat.* c. 15. And the Apostle speaks in that place, as in 1 *Cor.* 15. 10. but as one afraid of seeming to assume to himself, and derogate

from

from the Grace of Jesus Christ.

3. It is not a corporeal Union, as the Papists would prove from *John* 6. 56. that place is interpreted literally, only to serve their hypothesis of transubstantiation.

4. It is not a meer Union of affections, such as was in the primitive Christians, *Acts* 4. 32. or in the ten Kings, *Rev.* 17. 13. though there is such an union of affections, 1 *Cor.* 6. 17. *Phil.* 2. 5. yet this is but the effect of a nearer Union, which (though we fully understand not its nature) is set forth to us by several similitudes, as of a vine and its branches, *John* 15. 1. &c. Of an head and members, 1 *Cor.* 12. 12. Of an husband and wife, *Eph.* 5. 32. all which shew the effects of this union, denoting the influence of divine power and vertue, which believers have from Jesus Christ: the sympathy that he hath with them: their subjection to his

guidance

guidance and direction: the protection which they have, and freedome from the Law by Jesus Christ as a woman under the covert of her husband: But of these things in their place.

I now come to shew how this Union is made up by Faith; which I prove,

1. From 2 *Cor.* 13. 5. where being in the Faith, and Christ being in them, are made indifferently a proof of Christ speaking in the Apostles. Of the sense and contexture of that place, See the *Animadversions* of Sr. *Norton Knatchbull*.

2. *Christ dwells in the heart by faith*, Ephes. 3. 17. he stands and knocks, and Faith is the opening to him, *Rev.* 3. 20. when *Lydia* believed her heart was opened.

3. By Faith we are espoused to Jesus Christ, 2 *Cor.* 11. 2. As the matriage Union is made by the consent of both parties, so is this Union

Union betwixt Christ and the soul; Christ hath given his consent by the offer and promise of the Gospel, and the soul consents, when by faith it accepts this offer, and layes hold on this Promise.

4. By faith we are made the sons of God, *John* 1.12. *Gal.*3.26. and consequently Partakers of the spirit, *Gal.*4.6. Some indeed speak of an Union betwixt Christ and the elect before Faith, by his Incarnation, which they call a legal Union, or a stipulatory Union, such as is betwixt a Debtor and his Surety, which they make necessary to his satisfaction, since, as they say, *unitas præstantis est fundamentum proprietatis ad officium præstitum*: others again load this with dreadfull consequences, making it the foundation of *Antinomianisme*, the ruine of Christian Religion, leaving no room for Remission of sinnes. I dare not peremptorily define in such a case,

yet it seems to me at present, that there must be some relation betwixt Christ & his elect, whereby his satisfaction becomes available for them, & whereby he may obtain for them spiritual blessings wherwith they are blest in him, *Epha.* 3. amongst which faith is to be certainly reckoned. But the forementioned consequences of the former Doctrine, (as understood by them that maintain it) I cannot so clearly apprehend. If we have recourse to the civil Law for the proof of them, which tells us, that every obligation is taken away by the payment of the debt; that tells us also, that *vicarius pœnæ corporalis* cannot properly pay the debt: for in such a case, that holds, *dum alius solvit, aliud etiam solvitur*. And if it be said, it is the same *in sensu civili*, though not in *sensu physico*: I answer, in strictness *noxa sequitur caput*, and *aliud pro alio invito creditori, solvi non potest*, Myn[illegible]

in lib. 3. Institu. Tit. 30. so that God did, in dispensing with the person, *mi sno jure*, and by an act of supream Dominion substitute Christ in our stead; wherefore it was free for him to appoint himself upon what termes the Obligation should be taken away: and here was room enough left for Remission. I will but refer to *Grotius, de satisfac. c. 6.* where he sets down what the true notion of remission is, and shews that there is properly Remission, where an act of the rector or Creditor doth intervene, to make a solution valid: antecedently to which act, such a solution may be admitted or refused: and that such an act doth here intervene is evident, which seems to be a *dispensation*, unless we will understand *interpretation* in as large a sense as *Suarez, l. 6. de legibus*, cap. 1. S. 3. And further, *Grotius* doth in the same place yield, that *solutio ejus debiti* doth not *ipso facto liberare*: unless it

it be with this intention, *ut reus liberetur*. So that whatever Christ paid, it might be that the sinner might be freed, at such a time, or on such termes as should be agreed on between the Father and the Son. Whereas some say, what Christ did or suffer'd, was as a Mediator, this will not prove, that he was not *sponsor*: the same person may be Mediator and Surety, as the learned *Parker* hath proved by the examples of *Judah*, *Gen.* 43. 8, 9. and *Paul*, *Philem.* 9. 18. *de descens.* lib. 3. *Sect.* 25. We should as carefully avoid *Sorinianism* in this case, as *Antinomianism*. *Aquinas*, p. 3. *quæst.* 48. *Art.* 1. c. goeth as far as any man, for he saith plainly, that the Redemption of Christ becomes available to the Remission of our sinnes, as he is our head, and we his members, as the hand may do something to satisfie for the fault which hath been committed by the

the foot: because *actiones sunt suppositorum*. I have sometime wondered, how this place of *Aquinas* escaped Mr. *Wottons* censure, (*de Reconciliatione*, P. 1. l. 2. cap. 10. N. 3. & cap. 16. N. 9. where he cites it) considering how he disputes P. 2. L. 1. C. 16. &c. But to leave this digression; Whatever the Relation was betwixt Christ and his Elect, as the foundation of his Satisfaction, yet that which according to Scripture may most properly be called our Union with him, is not before we believe, when we become actual partakers of the benefits of his death, as will more fully appear in the following Chapter.

CHAP.

CHAP. III.

We are justified by Faith, not before faith. Why such as are justified are afflicted, and their happiness deferred? How faith justifies? How imputed for righteousness? Sanctification our formal happiness? The fruit of the spirit, received by faith; yet in the Ordinances. John 7.38,39. Hos. 14.6. Psal. 92.13. expounded.

HAving thus laid the foundation, I will now proceed to shew you, what Communion a Believer hath with Jesus Christ, by vertue of this Union: and

First, They partake of the Righteousness of Christ, and so are freed from the sentence of death, which before they lay under. The Scripture abounds with the proof of this

this, *Acts* 10.43. *cap.* 13.39. and, whatever attempts have been made upon these places to disable them for the proof of Justification by Faith, yet that place of the Apostle, *Galat.* 2.16. is beyond all exception, *Knowing*, saith he, *that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ*: they believed to the end they might be justified: now the end is not before the means, unless in intention. As for those who have so earnestly contended for Justification before Faith, they seem to do it out of a good intent, lest we should derogate from the Merit of Christ, the justice of God, or the comfort of the Saints. But they are afraid, where no fear is: for yielding the certainty of Gods Election, and the efficacy of Christs death, whereby the

Salvation

Salvation of the Elect becomes sure in it self, *certitudine objectivâ*, yea supposing the greatest redundancy of merit in the sufferings of Christ, all this doth not amount to justification. And I would desire those who labour so earnestly in this business, to consider these few things;

1. The Elect are kept long out of heaven after the satisfaction made by Jesus Christ.

2. They lie under many evils while they are in this world: these things sense will not suffer us to deny.

3. It is equally injust, to inflict upon any what is not due to them, and to detain from them what is their due: and whether is it harder to say, that we are not justified till we believe, notwithstanding the satisfaction which Christ hath made for us? or that we are justified, and yet left under the power of Satan,

the

the curse of the Law, dead in trespasses and sinnes? wherefore they take not a right course to vindicate the justice of God: but the matter seems to be thus, whatever the purpose of God towards sinners hath been, and whatever intrinsick value may be in the obedience of Jesus Christ, yet his merit was not absolute, but founded upon an act of Grace, God condescending to accept of the satisfaction of our Surety, where he might have required the Debt of us: wherefore it was free for him to appoint, upon what termes, and at what time, these for whom Christ died should be made partakers of the benefit of his death, and under what discipline they should be exercised till they partake thereof, especially seeing the condition he requires of them, derogates nothing from his Grace, being his own gift, having such an aptitude in it self, for that to which

it is appointed, and not contributing the least mite to the satisfaction for our sin, and when the deferring of our happiness, and the afflictions we suffer in the mean time, are both for our advantage, and work together for our good, *Rom.* 8, 28. 2 *Cor.* 4, 17. For the Question about the interest of Faith in our justification, whether it justifie as an *instrument*, or as a *condition*, I think it deserves not half the words that have been used about it, they are both of them Schoolermes, and not found in the Scripture, and should not therefore disturb the peace of the Church, especially seeing both parties at variance are agreed in the thing, but not in the formal notion under which they do conceive of it; and I think both sides are so far agreed, that Faith may be called an *instrument*, allowing much impropriety of speech, and that it may be called a *condition*, while we thereby do not

suppose

suppose any such thing as merit. As guilt doth immediately result from the act of sin, by vertue of the threatning, so doth righteousness from faith by vertue of the promise, as the Law is the strength of sin, whereby it bindes over the sinner to punishment, 1 *Cor.* 15. 56. So the Gospel is the strength of faith, by vertue of which the sinner is acquitted. Yet I would not be understood, as if I ascribed the same causality to faith in justification, as to sin in condemnation. And where Faith is said to be counted or imputed for righteousness, we need not thereby understand that we are justified for our faith, or that it is the matter of our justification, but our faith is reckoned or imputed to us, that is, God doth reckon us believers, and deal with us as such, that is, justifie us according to his own gracious appointment in the Gospel.

For so that is said to be imputed to us, which is really inherent in us, as sin is said to be imputed to a person when he is reckoned or accounted a sinner, and dealt with as a sinner, 2 *Sam.* 19. 19. But now our justification is but in order to our sanctification, for hereby we live to God, and converse with him. This is our formal happiness, I mean Sanctification taken passively, and *in actu secundo*, and according to the degree thereof is the degree of our happiness. When we shall know God perfectly, we shall love him perfectly, and then our joy and happiness shall be perfected. And if we could suppose a man to be justified and not sanctified, it would be, but as if a man should have his debt paid, and be left in prison. Its true, such an one might be exempted from the punishment of sense, and so, in as good a condition as a beast; but it would

not

not exempt him from the punishment of losse. Justification qualifies us for heaven *morally*, but Sanctification *naturally*. A fool may have a right to an estate, if he be lawfully begotten, but he cannot enjoy it without the use of reason: So if we should be supposed to have a right to happiness by justification, we could not enjoy it without sanctification. Therefore they speak ignorantly, who so much cry up Justification, and speak so slightly of Sanctification. Christ blesseth us in turning us away from our iniquities, *Acts* 3. 26. Now the Author hereof is the Holy Ghost, who is the quickening Spirit, *Joh.* 6. 63. the spirit of life, *Rom.* 8. 2. in him we live and move spiritually. As he divides his gifts to every one as he pleaseth, so likewise his graces: they are his fruits, *Galat.* 5. 22. the constant being of our Graces depending upon his perpetual in-

dwelling, *John* 14.16. the liveliness thereof, and our comfort, on his arbitrary influence, which he gives out, or withholds at his pleasure, *Psal.* 51. 11. This is as the dew, *Hos.* 14.5. which descends insensibly, *John* 14.17. the dew sweetly refreshes, *Prov.* 19. 12. so doth the Spirit, *John* 14.16. the dew makes fruitfull, *Gen.* 27. 39. so the Spirit makes us grow as the Lilies for fruitfulness, fragrancy, beauty: like the Cedars for duration, and firm rooting; which —*quantum vertice ad auras ætherias; tantum radice ad tartara tendunt: vide River in locum.*

Now it is by Faith that we receive the Spirit, *John* 7. 38, 39. it is by the Spirit indeed that we are inabled to believe, Faith being reckoned among the fruits of it, *Gal.* 5. 22. but then we receive greater measures of the spirit by faith. Put water into a pump, and you

you may bring up more; while there is any in the wall: So let the Spirit be put within us, whereby we may believe, *Ezek.* 36. 27. and Faith will continually draw further degrees from the fountain: It is as the attractive power, or magnetical vertue in plants, whereby they suck juice and moisture from the root, which makes them thrive and prosper. And for the more full clearing hereof, I will shew you how Faith doth improve all those Ordinances, which are the breasts of consolation, from whence the children of God do suck, and are satisfied with the blessings of the Gospel, *Isa.* 66. 11. *Those that are planted in the house of the Lord, shall flourish in the courts of our God,* Psal. 92. 13. It is in the Church that the Ordinances of God are dispensed. Neither yet do all flourish that are there, but such as are planted there. You may see

many dead sticks and boughs in a Garden, which are only for the support and defence of some choice plants or flowers: so there are many amongst believers that make the same common profession with them, which are but for their defence and security. If there were none that professed Religion, but such as are sound and sincere believers, how soon would they become a prey to Adversaries. But they are those that are planted or ingrafted, that bear fruit, *Iohn* 15. 4. Now there are three Ordinances whereby a Christians spiritual life is maintained, and which do all become effectual thereto by faith, and these are *Prayer, hearing the Word, and the Lords Supper.* Indeed though Baptisme is ordinarily administred, when persons are not capable of exercising Faith, yet there is some use to be made of it: But I shall not treat

distinctly

distinctly of it here, but leave the Reader to infer by proportion from what is said of the Lords Supper, how it is to be improved, there being much said about it, in a few words, in the larger *Catechisms* of the late *Assembly*, and there being a Treatise written of it by Master *Simon Ford*.

CHAP. IV.

The use of Prayer, though we pray by the Spirit, yet we are to pray for the Spirit, Mat. 7. 11. *and* Luk. 11. 13. *compared; an unbeleever cannot pray acceptably, nor in the name of Christ, yet is not therefore discharged of his duty; by faith we pray with reverence, boldness, importunity,* Mat. 15. 22, &c. *explained; by Faith we wait for a return of Prayer; helps to Faith in Prayer,* Psa. 9. 10. 2 Pet. 1. 4. Isa. 30. 18. *illustrated; what Faith is required in Prayer, or what it is to pray in Faith,* Jam. 1. 6, &c. *opened; the ends of Prayer.*

PRayer is as the Merchants Ship, it fetches in all a Christians store, even temporal blessings, if they be really blessings, are brought in by Prayer; indeed, some-

sometimes men have them without asking, but they had better aske them without having: for it is by Prayer that they are sanctified to us, 1 *Tim.* 4.5. And we are to pray, not that we may incline God to give, but because he is enclined and hath promised to give, 2 *Sam.* 7.27. And though we pray by the Spirit, *Rom.* 8.15,27. yet we must pray also for the Spirit, *Luk.* 11.13. He is given to us as a Spirit of Supplication, and thereby we obtain him to work effectually in us to all those ends and purposes for which Christ sent him into the World, to be *Vicarius Domini*, as *Tertullian* calls him, *De velandis virgin.* Cap. 1. To supply his absence while he is gone to appear in heaven for us. The words of Christ are variously related, by *Luke* and *Matthew*. *Luke* relates them, *How much more shall your heavenly Father give the holy Spirit to them that aske him.* Matthew, *How much*

much more shall your Father which is in heaven give good things to them that aske him, Mat. 7. 11. Of the Evangelists citing the words of our Saviour, we may make the same judgment which was made, *Chap.* 1. of the Apostles citing the words of the Prophets. If the words of Christ were as they are related by *Matthew*, then *Luke* makes a particular inference from a general, or at least from an indefinite promise. If God will give good things to those that ask him, surely he will give his Spirit, else we may say as *Abraham*, *Gen.* 15. 2. *Lord God what wilt thou give me?* Nothing can be good to us without the Spirit; if those which *Luke* sets down were Christs words, then *Matthew* doth make the Spirit to be all good things in effect; the promise of the Spirit being the great Promise under the Gospel, as the Promise of the *Messiah* was under the Law: and

and the Spirit being all in all, in respect of *Application*, as Christ is all in all, in respect of *impetration*, *Col.* 3. 11. Or else he doth from the promise of the Spirit infer, That God would give all good things, as Christ argues, *Mat.* 6. 33. and the Apostle, *Rom.* 8. 32. He that gives the greater will not deny the less.

Now, we can do nothing in Prayer without Faith, which must qualifie us for it both habitually and actually.

First, *Habitually*, for *without Faith it is impossible to please God.* Heb. 11. 6. It must be the effectual fervent prayer of a *righteous* man that availes, *Jam.* 5. 16. for such a man only can pray in the name of Christ. If a man should come to desire a favour of you in the name or for the sake of such a friend whom you much respect, and whose name will prevail much with you, would you

not

not aske him presently, What relation he hath to such a man that he useth his name? So many come to God in the name of Jesus Christ, And God may say to them, and Why in the name of Christ? What are you to Christ? Or, What relation have you to him? Or, suppose, in the former case, your friend, whose name another makes use of, should be near you at such a time, and you go to him, and aske him if he know that man that makes use of his name, and he should tell you, he is one that he hath nothing to do with, one that hath done him much injury, and from whom he never received the least respect or civility; What answer might such a Petitioner expect? So let us suppose our selves to hear God asking Jesus Christ, when an Unbeleever comes to pray in his name, if he belong to him, or have any thing to do with him: and Christ answering, That

he

he hath nothing to do with him, and is one that despises his authority, and contemns his grace, and reproacheth his name, and makes light of him; What can we think it would availe such an one to pray in the name of Christ? Yet an Unbeleevers incapacity of praying acceptably doth not give him a discharge from his duty, for if wicked men were bound to do nothing but what they can do as they ought, they should have no sins of omission; but however I should in *Thesi* say it is the duty of an Unbeliever to pray, yet in *hypothesi* if such an one should come to aske mine advice, I would deal with him as with one who hath an erring conscience, I would not advise him to do any thing against his conscience, or to do his duty persisting in his errour, but rather to lay aside his errour, by rightly informing his conscience, that so he might do that which is law-

lawful in a lawful manner.

So I would not advise such an one to pray, persisting in his unbelief; but to believe, that so he might pray acceptably. It is true, God doth sometimes out of the exuperance of his bounty hear wicked men, 1 *Kings* 21. 29. 2 *Kings* 13.4. But though he bestows common favours on good and bad, yet is it upon the righteous (who are so by Faith) that he bestows them with a special love, *Psal.* 146.8.

But Secondly, Faith qualifieth us *actually* for prayer.

1. As it disposeth us to an holy awe and reverence of God. He that will serve God *acceptably*, must serve him with *reverence and godly fear*, *Heb.* 12.28. God disdains such services as men would be ashamed to offer to their Prince, *Mal.* 1.8. And it is more tolerable to erre by superstition in the Worship of God, than on the other hand, by rude-

ness

ness and prophaneness. Now Faith sets the soul as under the eye of God, sees *him* (who to sense) is *invisible*, Heb. 11.27. It being *the evidence of things not seen*. So that by Faith the soul doth as really apprehend God present, as if he were incarnate, or had assumed an humane shape; and there is nothing more effectual to beget in the soul a due reverence of God, since the presence of Angels in our Assemblies requires such a *decorum* in the exercises which we there perform, 1 *Cor.* 11.10.

2. By Faith we come *boldly* to God in prayer, though Faith prevent rudeness, yet it comes with an holy boldness, *Ephes.* 3.12. it is by Faith, as the Apostle there shews, that we have access with confidence; the word παῤῥησία, there used, signifies freedom of speech, when a man speaks his whole mind freely; when a man can come

boldly

boldly to God and challenge his Promise, urge upon him, as *Austin* saies of his Mother *Monica*, his own hand-writing, as *David* doth, *Psal.* 119. 49. *Remember thy word unto thy servant, upon which thou hast caused me to hope*; and *Psal.* 143. 1. he challenges God in his faithfulness and righteousness to answer him, though he dare not deal with God upon terms of strict justice, as he shews, *vers.* 2. yet he pleads that justice which is founded upon his mercy, and his promise made thereby.

3. Faith encourages the soul to perseverance and importunity in Prayer; there is an holy impudence to be used in Prayer, so the word ἀναίδεια, used *Luk.* 11. 8. doth properly import; a clear instance of this we have in that woman, *Mat.* 15. 22. She comes to Christ, and propounds her case to him, and at first he gives her no

answer.

answer. Sometimes a Beleever may pray and have no audience, *Psalm.* 22. 2. yet Christs silence would not make her silent, but she cries after him, *ver.* 23. It seems the Disciples were weary of her importunity, and *Austin*, by comparing this place with *Mar.* 7. 24. observes, that she followed Christ from one place to another, though he endeavoured to avoid her; then Christ doth in effect give her a flat denial, signifying to her, that she was none of those to whom he was sent, for the time of the full calling of the Gentiles was not yet come. So God doth sometimes deny the prayers of his People, as he tels them plainly, *Judg.* 10. 13. *He would deliver them no more*; yet neither delaie: nor denial would beat her off, but she still continues her suit; then Christ gives her a very rough answer: doth in effect call her a dog, *ver.* 26. Sometimes God seems

to

to be *angry even against the prayer of his People*, *Psal.* 80. 4. The more they pray, the more their affliction encreaseth, and things seem to grow worse and worse with them; but yet she is not discouraged hereby, but retorts Christs words upon himself, arguing from thence against him, If she were a dog, yet there was something due to her as a dog: the dogs eating of the crumbs which fall from their Masters table; as *David* seems to retort such an argument upon God, *Psal.* 25. 11. making that which might seem to make his sin less capable of Pardon, an argument to prevail with God for the pardon of them; the greater they were the more need he had of pardon, and the more glory God would have in the pardon of them; this is an excellent point of skill in prayer, yea, not only in wrestling with God, but in wrestling with Satan.

Now

Now observe Christs answer to this woman, *O woman great is thy faith, be it unto thee even as thou wilt.*

Here is first, Christs testimony concerning her, her faith was great, he imputes her importunity and perseverance to her faith.

2. Here is Christs grant to her, even what she would; by which Christ shews how pleasing such importunity is to him, and what a grateful violence, as *Tertullian* calls it, *Apol. c.* 39. is thereby offered to him. The same importunity we may observe in *Jacob*, *Gen.* 32. 24. and in *Moses*, *Exod.* 32. 10. and the like success thereof in them both.

Fourthly, Faith waits for the answer of Prayer, as *David* when he had directed his Prayer to God, looked up, *Psal.* 5. 3. as one that having put in a Petition, waits to see what answer he shall have, or

what

what becomes of it. A surly beggar loses many Almes because he will not wait; like that wicked King, 2 *Kings* 6.33. This was the frequent sin of the Jews, who, impatient of delayes, were wont to betake themselves to forraign aid, *Isa.* 30. 1, &c. 31.1, &c. *Hos.* 12.1. though God had told them, that *in quietnesse and confidence should be their strength*, Isa. 30. 15. quiet and confident dependance upon God should be their best security: And when *young men* (that are strongest, and most confident in their strength) *shall utterly fall, they that wait on the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint*, Isa. 40. 30, 31. they shall hold out to the last, and overcome all difficulties, as if they had wings to fly over them. God is so well pleased with those that wait on him, *Psalm* 147. 11.

that

that he will not fail them, *Psal.* 25. 3. We may say of God, as *Seneca* of a friend, *Epist.* 3. *Fidelem si putaveris facies*; the Proverb is true here, *He that trusts much, obliges much*, see *Psal.* 37. 40. *Isa.* 26. 3. Now that this is the fruit of Faith, is evident from the whole current of that place, *Hab.* 2. 2, 3, 4. *He that believes makes not haste*, he doth not through the distrust of Gods Promise, (though the performance of it be deferred) betake himself to the use of any unlawfull means for his own help, (which was before observed to be the common sin of the Jews) *Esai.* 28. 16. but waits for the God of his Salvation, because he knowes his God will hear him, *Micah* 7. 7.

Now because the work of Faith lies much in trading to heaven in Prayer, I shall here add some helps to faith therein.

First, Let us look to the command

of

of God. It is not in vain that he hath said, Seek ye my face, *Isa.* 45. 19. When Christ called the blind man, *Mark* 10. 49. they had him be of good comfort, supposing he intended some good towards him, else he would not have called him. Commands may sometimes be of greater use than Promises, and more effectual for silencing doubts and discouragements; some I believe have found them so. We may dispute our interest in a Promise, or plead (in a mistaken humility) our own unworthiness against what we look upon only as a priviledg; but Commands are not to be disputed, but obeyed. And if we should fear Gods being angry with our Prayers, and that he should say as *Josh.* 7. 10. *Wherefore lieſt thou thus upon thy face?* we might take the boldness to answer, as *David*, *Psal.* 27. 8. *Thou hast said, Seek ye my face, therefore thy face Lord will I*

seek.

seek: And besides the general commands of Prayer, Christ hath let words fall from him to invite our importunity, intimating his readiness to yield thereto, and how well pleased he is therewith, *Luk.* 11. 8. *Chap.* 18. 1. *&c.*

2. Let us acquaint our selves more with the nature of God, & this will be a great encouragement to Faith as one observes well, (*Arrowsmith Chain of Principles, p.* 39.) Faith may lay hold on an Attribute when it cannot close with a Promise, *Psal.* 9. 10. *They that know thy name will put their trust in thee. Name* here may have reference to *Exod.* 34. 5, *&c.* those Attributes there mentioned being an encouragement to confidence; or it may have reference to *Exod.* 6. 3. the name *Jehovah* importing the constancy and faithfulness of God in fulfilling his Promises, see *Rivet* on the place. But most probably it is

redundant here; and the words intend no more, but, they that know *thee* will put their trust in thee.

Instances of the like redundance we have in those expressions, *The Name of the God of Jacob defend thee, Psal.* 20.1. *To seek Gods Name, Psal.* 83.16. *To love his Name, Isa.* 56.6. *To fear his Name, Isa.* 59.19. to praise his name, call upon his name, swear by his name, *&c.* however the sence of the place will be the same: Those that know God, that is, how faithful, how good, how wise, *&c.* he is, will put their trust in him, *Isa.* 30.18. The Prophet shews the blessedness of those that wait for God, because

First, God is a good God; while the sinner waits for mercy, God waits that he may be gracious, *Tardius videtur Deo veniam peccatori dedisse quam illi accepisse, Bern. de interior. dom. c.* 37. the time seems longer to him than it doth to them.

Second-

Secondly, He is a God of judgment, one that doth all things with wisdome, and moderation, and so will take the fittest season when he may shew mercy to our greatest advantage. *Martha* thought it fell out very unhappily that Christ was not with her at her brothers death, *Jo.*11.21 but Christ was glad that he was not there, for he intended a farther mercy than the life of *Lazarus*, *viz.* the confirming the faith of others by the miracle which he had occasion to work, *ver.*15. We are alwaies ready for mercy, but God in his wisdom seeth meet many times to defer it, *Joh.*7.6.

Thirdly, Let us study the Promises, that so we may have them in readiness to urge upon God as the matter shall require in particular cases; 2 *Pet.*1.4. the Promises are exceeding great and precious; they are great in respect of the things

promiſed, and exceeding precious in themſelves, it being a great favour to have a promiſe from another; Many that intend us good, will not come under the bonds of a promiſe, they love not to be obliged, but would have us ſtand to their courteſie: But God hath not been ſo reſerved, but hath made himſelf a debter by his promiſe, if not to us, yet to his own truth and faithfulneſs; that requiring that what he had promiſed ſhould be fulfilled: So that we know what we have to truſt to; times and ſeaſons indeed for their accompliſhment he hath kept in his own power, but the things themſelves he hath, as it were, put out of his power, *Act.* 1. 7. They are precious in reſpect of their ſuitableneſs to every condition or degree of Believers; There is no duty a Chriſtian can be called to, no temptation or affliction which he can be exerciſed

exercised with, but he may find a Promise suited to it; Yea, no Christian, of the lowest stature, but may find Promises within his reach, though some may be above him; a man on the ground cannot reach the top of a tree, but he may get hold of the lower boughs, and so rise by degrees till he come to the top. It may be thou canst not reach such Promises as *Rev.* 2.26. or *Chap.* 3.21. but thou mayest reach such as those *Mat.* 5.3, 4, 6. Yea, let me adde farther, as *Austin* sayes of Books *de Trinit. l.* 1. *cap.* 3. It is expedient that divers men write of the same thing in different styles, that so what they cannot understand in one they may apprehend in another, that so the truth may come to all: to one after this manner, to another after that (the common Apology for multiplying Books on the same subject) so I may say of the Promises; God hath

promised the same things under several notions, and expressed them by several *similitudes*, whereby he conveys them to the soul (as cordial powders are conveyed in some waters to the stomach) and when a soul cannot receive comfort by one Promise, it doth by another, though they are Promises of the same thing, but under different notions and expressions, or to the same persons whose condition is expressed by several Metaphors. Some may perhaps receive comfort from *Mat.* 5. 6. which dare not apply *Psal.* 51. 19. though it would be easie to shew, that whoever hungers and thirsts after righteousness hath a broken and contrite heart. *Matt.* 11. 28. is as full a Promise as *Joh.* 6. 37. and *Isa.* 55. 1, &c. as full as either of them: Yet it may be some souls may take more comfort from *Joh.* 6. 37. because that Promise, that Christ will in no wise cast

cast out such as come to him, answers directly to their scruple, and just meets with that doubt which runs most in their minds, (that Christ would surely reject them if they should come) as if God had intended that Promise purposely for them.

But further, these Promises are precious in respect of their firmness and certainty, which God hath given us assurance of by all those waies which are in use among men for the confirmation of any Grant, Covenant, Promise; being as a Testament confirmed by the death of the Testator, *Heb.*9.17. 2 *Cor.* 1.20. A Covenant sealed, *Rom.* 4.11. A Promise confirmed by an Oath, which is the utmost assurance that any man can give or require, *Heb.*6.16, *&c.* This God doth not that his counsel may be immutable, but that he may *declare* it to be so to us, by that which is the most

solemn way of confirmation amongst men. *O beatos nos quorum causâ Deus jurat. O miserrimos si nec juranti Domino credimus, Tert. de Panit. cap. 4.* How happy are we that God should swear for our sakes! And what wretches are we if we believe him not upon his oath.

Fourthly, Let us labour to clear our own interest in the Promise, that we may with the more boldness put in our claim, crying, *Abba Father, Rom. 8. 15.* coming with as much confidence to God as a child to a Father, though we may pray indeed without *assurance* hereof: if we come not to God as knowing that he is our Father, we may come to him that he may be our Father. The Promise indeed is not universal, but the call or invitation is universal, and the Promise becomes absolute upon our accepting of Gods invitation, *Isa. 55. 1.*

Mat. 11. 28. If any shall say, the invitation is not to all, but only to such as are *thirsty* and *weary*. I answer, these are no limitations of Gods grace, but it would be in vain to invite any others; and those are not *moral* qualifications to make Christ willing to accept of us, but *natural* qualifications to make us willing to accept of him. But that you may see what Faith it is which is required in Prayer, I will make a short *Digression* to consider more distinctly what it is to pray in Faith: and this may be taken either improperly, or properly; we may be said to pray in faith more improperly,

First, When we pray with this confidence, that our Prayer is according to the will of God, (viz. that it is according to the will of God that we should so pray, though not that our Prayer should be granted;) it may be our duty to pray

for that which it is not the pleasure of God to bestow, *Rom.* 14.23. it is evident by the Context, that the Apostle speaks of what a man doth without a perswasion of the lawfulness of it; for the Will of God must be both the *Rule* of our duty, and the *Reason* of our obedience; so that whatsoever we do without this perswasion, though it may be *materially* good, it is *formally* evill, because it is not in obedience to Gods Will.

Secondly, When we pray in truth and sincerity, so Faith is taken, *Rom.* 3.3. and *Jam.* 1.6. the Apostle seems to speak of such a Faith as doth effectually determine the Will to the free choice and constant prosecution of that which is good; and that you may not think this a singular notion, see the sence of several very judicious and godly men, Dr. *Jackson* of *Faith*, *pag.* 108. Dr. *Preston on the Attributes of God*,

pag. 11, 12. Dr. *Reynolds* on *Psal.* 110. *p.* 317. Mr. *Caryl of Temptations*, *part* 4. *p.* 46. The double-minded man saith, he is not he who is in the right way, and labours under some doubting, but he that hangs betwixt two waies and knows not which to chuse, whether God or *Baal*.] There are many which pray from their memories, uttering such expressions as they have heard or read, or from their fancies and inventions (for therein Mr *Saltmarsh* is right, that all extemporary prayers are not from the Spirit, as some mistake.) Others go further, and pray from conscience, for such things as they are convinced they ought to pray for, yet these pray not sincerely from the heart and affections, and so they do not as *David* saith, *Psal.* 27. 4. *Seek* after that which they desire of the Lord; they pray, but are afraid to be heard, loath that God should take them

them at their word, or say *Amen* to their prayers. This was *Austins* case *Confess. L. 8. cap. 7.* he prayed, *Da mihi castitatem & continentiam, sed noli modo. Timebam enim ne me cito exaudires.* Lord, give me chastity and continency, but not yet. I was afraid (saith he) lest thou shouldst hear me presently, and cure that disease of lust which I had rather should be fulfilled than mortified. So doubtless there are many which pray for that humility which would spoil their pride and gallantry; for that fear of God, self-denial, heavenly-mindedness, which would interrupt their sensual pleasures, or hinder their thriving in the world by unlawful means: and it is to be feared, would be loath to part with those sins which an answer of such prayers would force them to part with. How many pray, that *God's name may be hallowed*, and are most ready to blaspheme his name? That

his

his *Kingdom may come*, and oppose his Kingdom? That his *will may be done*, that will neither do it themselves, nor suffer those to live quietly that desire to do it? That *God would not lead them into temptation*, and yet daily run upon temptations, and would account it a punishment to be kept from them? Thus do men compass God about with lies and deceit, *Hos.* 11.12. pretending to pray for those things which they hate or fear.

But more properly we may be said to pray in faith, when we pray,

First, With a more general persuasion either of the power of God, *Mat.* 9.28,29. 2 *Tim.* 1.12. I am persuaded he is *able* to keep that which I have committed to him, or of his faithfulness, *Heb.* 11.11. 2 *Tim.* 2.13. *If we believe not, he is faithful, he cannot deny himself*; which words we are not to

to understand, as if God notwithstanding the unbelief of men would perform to them his mercy promised; or as if unbelief could not deprive us of it; but whether we believe or no that shall not make the faith of God of none effect, Rom. 3. 3. Gods Promise shall be made good (according to the true tenour and import of it) to those that by faith lay hold thereon, though we should by our unbelief exclude our selves from the benefit of it.

Secondly, When we pray with a particular perswasion that we shall receive the mercies which we pray for.

Now, the chief question is about this, How far we may pray with such a faith?

And for answer hereof we must consider, that our prayers are either for spiritual mercies or for temporal. Again, spiritual mercies are either

either such as are necessary to the being of grace, or for the well-being of it; that which is necessary to the being of Christianity is assisting and persevering Grace, and of the receiving of this our assurance is answerable to the assurance which we have of our own sincerity. For that of God to the Apostle, *My grace is sufficient for thee*, is equivalent to a Promise, and is as applicable to every Believer as those words of God to *Joshua*, which the Apostle applies to all, *Heb.* 13. 5. and that the Apostle, 2 *Cor.* 12. 9. doth not speak of the sufficiency of grace, as distinguished from the efficacy of it, see *Rhetorfort exercitat.* 42. and that *Heb.* 13. 5. is true as well of spirituals as of temporals, that being the chief end why we should desire of God not to fail us nor forsake us, that he may encline our hearts to walk in all his ways, and keep his Commandments,

1. *Kings*

1 Kings 8. 57, 58. but for such grace as is necessary only to keep us from particular infirmities, or for our comfort, or for the liveliness of our graces; this is not promised so absolutely, but after the manner of temporal mercies, for which we cannot ordinarily pray, with a particular assurance of being heard; all the Faith we can exercise in such cases, is only on the power, faithfulness, and goodness of God in generall, and that he will not despise our Prayers, *Psal.* 102. 17. but accept them graciously, and answer them in such kinde, manner, time, and measure, as seems good to his grace and wisdome; and accordingly are all such Promises to be understood. Indeed sometimes God doth make an extraordinary impression of confidence upon the hearts of his people in their prayers for temporall mercies, as in *Luther*, when he prayed for his friend

Myconius: and *Edward* the sixt for Sr. *John Cheek*, *Fullers* History, *Lib.* 7.

Object. We are commanded to believe, that we shall receive whatsoever things we desire when we pray, *Mark* 11. 24. and whatever we ask in prayer, believing, we shall receive, *Matth.* 21. 22.

Ans. 1. It is evident in both these places, by the context, that our Saviour speaks of that Faith of miracles, which was in the primitive Church, and peculiar to those times.

2. If this were universally true, many would never die, nor ever want any thing: for though they should not, possibly, pray thus for themselves, yet others might pray thus for them.

3. They had not an absolute power of receiving whatsoever they asked in prayer, but this Faith was from an extraordinary impress upon the soul, which had not any particular

Promise

Promise for its foundation, but only the power of God, & an immediate perswasion of his willingness, God preparing the heart to seek, where he had an inment to lend his ear to hear, *Psal.* 10. 17. Indeed, as one boasted that he could make an engine which would remove the whole earth, if he had some place else to fix his engine upon: so Faith would remove the world, if it had a promise to stand firm upon. If it be said, we should pray for nothing but what we have a promise for, I deny it. There are (as Mr. *Hooker*, *Eccles. pol. l. 5. Sect.* 48. hath rightly observed) two uses of Prayer. It serves as a means to procure those things which God hath promised to grant when we ask, and as a mean also to express our lawfull desires towards that which (whether we shall have or no we know not, till we see the event. Yea, I may add further, we may

therein represent our desires (with a submission to the will of God) of those things which we know we shall not have: It was plainly our Saviours case, *Matthew.* 26. though he knew it was not possible that the cup should passe from him, and that he was come to that hour, for this end, that he might drink it, *John* 12.

CHAP.

CHAP. V.

The Gospel the Word of Life. Of Hearing and Reading the Word. The Word is effectuall by Faith. How variously Faith acts upon the several parts of the Word. Upon the History and Doctrine thereof. Hebr. 11. 3. *illustrated. Upon the Commands. The* Socinians *notion of Faith censured.* 1 Thes. 2. 13. *explained. The Acts of Faith on the Promises.* Rom. 4. 17, &c. 2 Pet. 1. 4. *opened. How the Promises* to *Grace, and the Promises* of *Grace conduce to Sanctification. How Faith acts on the Threatnings.* Heb. 11. 7. *cleared. The Use of Threatnings to Believers.* Rom. 8. 13. *interpreted. How the Word is a means of Faith though it be made effectuall by Faith.*

The

THe next means of Spiritual Life is, Hearing the Word of God. This is called *the Word of Life*, Acts 5.20. Phil. 2. 15. and Life is promised to the Hearing of the Word, *Isa.* 55. 3. *John* 5. 25. it is clear he speaks there of Spiritual Life, because he saith the time is already come; and in the *verse* before he had been speaking of Everlasting Life, which is begun in Regeneration. This Word is both the seed whereby we are begotten again, 1 *Pet.* 1. 23. and the food whereby we are nourished when we are borne, 1 *Pet.* 2. 2. 1 *Cor.* 3. 2. the end of the Ministry being to perfect the *number* of the Saints by conversion, and their *graces by* Edification, *Ephes.* 4. 11, 12. I will not examine, whether this word be the instrument of the Spirit, or whether they have their different wayes of working, the one *morally*, by

by perſwaſion, the other, *phyſically*, by real influence: but this is ſure, there is a Spirit of life accompanies the diſpenſation of the Word, which quickens dead ſoules, as a ſpirit of life entered into the Prophet, and ſet him upon his feet, when God ſpake to him, *Ezek.* 2. 2. and as there went a divine power along with the word of Chriſt, when he bade *Lazarus* come out of his grave, which raiſed him out of it: So while *Paul* preached, the heart of *Lydia* was opened, *Act.* 16. 14. And for this cauſe the miniſtration of the Goſpel is called the miniſtration of the ſpirit, 2 *Cor.* 3. 8. Not that the ſpirit doth accompany the Word alwayes, ſo as to make it effectual: it did not ſo when Chriſt himſelf preached, *John* 12. 37. nor when *Paul* preached (whom *Auſtine* deſired ſo much to hear) then ſome believed, and ſome believed not, *Act.* 28. 24.

but

but it works in subordination to Gods Election, bringing home all such as are ordained to eternal life, *Act.*13.48.

Now by Hearing the Word, I mean with Dr. *Ames*, *Qualibet praeceptio sermonum Dei, sive praedicatione, sive lectione, sive alia quacunque ratione communicentur*; receiving the Word by preaching, or reading, or any other way. Such words of *sense* signifying any way of perceiving a thing, wherefore seeing is applyed to sounds, *Exod.* 20.18. *Revel.*1.12. The Word of God was wont to be read formerly both publiquely and privately. Of the publike reading of it we may see *Nehem.*8.3. *Acts* 13.27. *chap.* 15.21, they read part of it in the Synagogue every Sabbath day: and that they read it privately, is plain from our Saviour's appealing to 〈◊〉 to their own reading, *Have you never read, &c. Mat.*12.3,5. *chap.*19.4.

21.

21.16. 22.31. and from their searching the Scriptures, *John* 5. 39. Whether we understand that *indicatively*, affirming what they did, or *imperatively*, commanding what they should do; they were thereby inabled to judge the better of what they heard, *Act.* 17.11. but this was not enough, but they must have an Interpreter, that they might understand what they read, *Act.* 8. 30. They not only read distinctly in the Law, but *gave the sense, and caused the people to understand it*, Nehem. 8. 7, 8. yea, they applyed it by exhortation, *&c. Acts* 13.15. *Luke* 4. 18. And if it be said, However this is necessary, that the Scripture should be explained and applyed, yet Preaching is not now necessary, because we have expositions, and Sermons, now to read in greater plenty than formerly, when there were no books but such as men wrote out: I answer,

swer, Would to God men would read them more, and that they would but spend their spare hours therein, which they spend idly, or sinfully: but let not this make us less esteem the hearing of the word preached: for though reading may conduce more to the information of the judgment, yet Preaching with a lively voice doth more excite the affections; and further, the successe of the Gospel, is according as the Lord gives to every man, 1 *Cor.* 3. 5. and experience hath told us, with what successe God hath blessed the preaching of the Gospel. See the Letter of Archb. *Grindall* to Queen *Elizabeth*, in *Fuller's* History, *B.* 9. *p.* 124, 125. Though I had rather men should be instructed by the *Homilies*, which were formerly read in the Church, than by many mens Sermons: And I believe God hath blessed them to the good of soules, where there hath

been want of able and godly Preachers, yet God forbid, that these should ever thrust out Preaching, where such Preachers are not wanting. He that desires to be more fully satisfied concerning these things, may peruse Master *Hooker's Eccl. Polit.* l. 5. S. 21, 22. and Mr. *Hieron's Preachers Plea*, where these things are solidly and soberly debated.

I come now to shew how it is by Faith that the Word becomes effectual to our spiritual life. The Apostle, *Heb.* 4. 2. tells us, that the Word preached did not profit the Israelites, because it was not mixed with Faith in them that heard it. As to make the seed fruitfull in the earth, there is required some moisture whereby it may be as it were incorporated with the earth, and receive of the vertue and fatness of it: for it will not grow if it lie under a dry and hard clod:

so

so Faith is necessary for ingrafting the Word into the soul; wherefore it is the power of God to the Salvation of every one which believeth, *Rom.* 1. 16. And for the clear proof hereof I shall shew you how variously Faith acteth upon the severall parts of the Word of God.

There are in the Word, 1. some things affirmed; and that either Doctrinally, or Historically, these Faith assents to.

2. Some things are commanded: these Faith submits to.

3. These Commands are enforced by Promises: these Faith embraces and relies upon.

4. These Commands are also enforced by threatnings: these Faith stands in awe of.

First, Faith assents to the truth of whatsoever the Word of God affirmes, *John* 3. 33. *He that believes sets to his seal that God is true.* And 1. in the Historicall part of the

Word, particularly concerning the Creation it is said, *Heb.* 11. by *Faith we believe that the worlds were created by the Word of God*, &c. If it be objected, That this is a thing may be known and demonstrated by reason, and therefore is not an object of Faith. I answer, First, it is not to be taken for granted, that the same thing cannot be the object both of Faith, and Knowledge, *vide Baronium de fide, Art.* 4. 2. Though the Creation should be demonstrated by reason, yet that it was made by the Word of God, and that it was not made of things that do appear is the object of Faith, as appears by the strange conceits which many of the wisest Philosophers had of it.

So for the Doctrines of the Scripture, as, of the Trinity, and personal Union of the two Natures of Christ, imputed righteousness, the Resurrection, &c. Faith believes with

with reason against reason; as it is said, to believe the Promise in hope against hope: that is, though reason be not able to comprehend how these things should be, at least some of them, yet, that they are, we have reason enough to believe, because God that cannot lie hath said it; and though we know not how they should be, God doth; and this would be greater arrogancy in us to deny, than if some rude ignorant fellow should face down a Mathematician, that a starr is no bigger than the palme of his hand, or the Sun than his cart-wheel; or, if there be any *Antipodes*, they must needs go with their heads downward. Now the Word is of great use to us in respect of these things which Faith believes. The Apostle being to shew the great use and vertue of faith, begins with this act of it, whereby we believe the Creation of the world, supposing

that nothing will be too hard for a believers faith, seeing (as *Amyrald* in his Paraphrase on the place observes) although the things that we believe do not yet appear, this hinders not, but we may have full assurance of their future existence, seeing the same power of God which created the world of nothing, may give beeing to whatsoever we believe, when it seems good to him: and we shall observe that frequently in Scripture, God doth support the Faith of his people with this consideration, of his creating heaven and earth, *Isa.*40.28. and 51.13. and herewith *David* strengthens his confidence, *Psa.*121.2. *My help stands in the name of the Lord that hath made heaven and earth:* as if he had said, I will never distrust his power, for deliverance or protection, who could erect such a stately Fabrick from nothing. And there are other historical passages of Scripture also,

which

which may be of like use unto us, both for encouragement, *Deut.8.2.7.* and caution, *1 Cor.10.11.* yea, and for confirming our Faith in the *Messiah*, *John 20.31.* that History of the acts and Sermons of Christ, being written by *John*, in his old age, for the confirming of the Deity of Christ, against those which then begun to deny it, at the request of the Bishops of *Asia*, which is the reason why he disputes more clearly of the Deity of Christ, than any of the other Evangelists, and records divers of his miracles, which serve for the confirmation thereof, that the rest do omit, And for those points of Doctrine which Faith assents to, and are not otherwise demonstrable by reason, they are generally reckoned amongst those Fundamentalls, the belief of which is necessary to Salvation. But herein the use of Faith in this particular doth further appear, when

men do not believe such things as these, it brings them to flat Atheisme at last; for they first question, and by degrees deny the Authority of the Scriptures, when they see the improbability or rather impossibility (as seems to their reason) of many things, both in the Doctrine and History of it, as in Philosophy, because some cannot conceive how such a vast body as it is demonstrable that the Sun is, should move so many thousand miles in an hour, as it is necessary it must, if we suppose that it move at all, venture rather to deny the received opinion of its motion, and entertain that *paradox* of the motion of the earth.

Secondly, Faith submits to the commands of the Word, *Heb.* 11. we shall finde many eminent acts of Obedience ascribed to Faith, as *ver.* 8. *By faith Abraham, when he was called to go out into a place which*

he

he should afterwards receive for an inheritance, obeyed, and he went out, not knowing whither he went. It was an hard tryall, for, as the Proverb is, *patriæ fumus igne alieno luculentior*, the smoak of our own Country is as good as the fire of another: and he was to go he knew not whither; for God only bade him go into a country that he would shew him, *Gen.* 12, 33. So that command which was yet more hard, of offering up his son, he submitted to by faith, *ver.* 17. he was to offer up his *son*, which was against nature, yea his only begotten son, (that is of his wife) and the son of the *promise*, in whom his seed was to be called. So *ver.* 29. *By faith they passed through the red sea*, when it was very unlikely the unruly surges of it should keep their place while they went so many miles. *ver.* 30. *By faith they compassed the walls of Jericho seven dayes together.* [illegible]

ramus hornes, a very ridiculous thing in the eyes of men. Now Faith doth thus submit to the commands of God, because we are thereby brought into covenant with God, and consequently subject our selves to his authority, as a wife by taking another to be her husband, doth oblige her self to those duties which do immediately result from such a relation, and to that subjection which is due from a wife to an husband: So by taking God to be our God, and Christ to be our husband, we are *ipso jure* obliged to submit to all his commands. *Deut.* 26.17. *Jer.* 31.32. We are indeed obliged to this subjection before we believe, but by faith we own our obligation, and do actually and professedly make a recognition thereof: So that we may say as *Salvian. de gubernat. Dei, lib.* 3. *Vides est fidelis Deo esse, hoc est,*

fideliter Dei mandata servare. Faith is to be faithful to God, that is, faithfully to keep his commands; yet I am far from thinking with *Socinus, Defens.* 108. that *fides in Christum & ista opera sunt re ipsa idem*; and that a faith of such a latitude, is the matter of our Justification, and holds the same place in the Covenant of Grace which perfect obedience should have done in the Covenant of Works; these are not Faith *formally*, but only *effective* true Faith necessarily producing these, (*Vide Strefonii meditat. de fide, sect.* 34, &c.

Secondly, Faith receives the Word as the Word of God. 1 *Thes.* 2.13. in which place we may observe three things.

1. The power of the Word, it wrought *effectually*.

2. The persons in whom it had this efficacy, they were such as did believe.

3. The

3. The reason of it, they received it not as the word of Man, but as the Word of God; which implies two things:

First, Their receiving it *Qua Verbum Dei*, or under that notion, considered as the Word of God, or believing it to be so; whether it be strictly and properly the object of Faith *that the Scriptures are the Word of God*, I will not stand here to dispute, or determine; and how the preaching of men may be received as the Word of God; you may see in the fore-mentioned Treatise of Mr. *Hieron*, *We are to prove all things, that we may hold fast that which is good*, 1 *Thes.* 5. 21. and that we may do so we are to search the Scriptures, to see how that which we hear doth accord therewith, *Act.* 17. 11. and what is rightly deduced or inferred from the Word is of the same authority with the Scriptures,

as *Daille* and *Vedelius* have sufficiently proved against the new *Methodists* in *France* (as they are called) who by denying this did undertake quite to overthrow the Doctrine of the Protestants; whatever the success of such an undertaking would have been, their boasts may serve for a caution to those who decry consequences; but I hope men are not so zealous now against them as they sometime were, else I should before this time have taught that small Treatise of *Daille* to speak *English*: wherein he useth his wonted candor and clearness.

Secondly, To receive the Word as the Word of God, is to receive it as becomes the Word of God, that is, as the Word of such a God who is so wise, so just and faithful, so good, so holy, that all his commands must needs be *holy, and just, and good, Rom.* 7. 12. and so not to be

be disputed, but obeyed, for by Faith we believe the nature of God as well as his being. Now Faith is in this respect of singular use in the whole course of our lives; how oft do men stand and dispute the commands of God till they reason themselves out of their duty in things that are against carnal reason, and carnal interest, things which are of meer positive institution, not of any natural moral right: but Faith considers not any thing against a Command, as it is said, *Abraham* did not against the Promise, *Rom.* 4. 19. If Christ bid *Peter* cast in his net, though he have toiled long in vain, he will do it at his command, *Luk.* 5. 5. If a Believer should be enjoyned such things as the Prophets were oft enjoyned, as *Ezek.* 4. 8, 12. (unless, as some think, these things were only represented to them in visions, and they were not really so done,

for

see *Smith his select discourses of Prophesie,*) he would not stick at them, but do all things without murmuring or disputing, even such things as are most against interest, *Heb.* 13.3. yea, against natural affection, *Heb.*11.17. *Ezek.*24.18.

Thirdly, Faith doth embrace the Promises, (that is, lay hold on them, thankfully accept them, *Isa.*56.6.) and relie upon them for the performance of the mercy promised. *Abraham* being strong in the Faith, gave glory to God, and against *humane* hope believed in *divine* hope, not regarding any thing which might be objected against the Promise of God, *Rom.* 4.17,&c. *Let God be true and every man a lyar*, yea, every thing a lyar, sense and reason; he considered not any thing that they could plead against a Promise. How happy might a Christian be if he could live by faith in this particular?

lar? Trusting God upon his bare word, when there is nothing else to vouch him, when we have neither sence nor reason to second our Faith. But the Promises have a more peculiar influence into our spiritual life, by them we are made *partakers of the divine nature*, 2 *Pet.* 1. 4. that is, are made *godly*, like to God in holy dispositions, and inclinations; and the Promises conduce hereto both *morally*, and (as I may speak) *instrumentally*. There are Promises to Grace, these promote it, as we are thereby encouraged to the exercise of Grace, 1 *Cor.* 15. 58. and to press on to the perfection of Grace, 2 *Cor.* 7. 1. For supernatural habits are strengthened and confirmed by exercise and renewed acts, though we should say they are not acquired thereby. But there are Promises of Grace. Whether the Promises of the first Grace be made to, or may

be

be pleaded *by* any particular persons, or whether they may be made only to the Church in general, as the Promises in the Old Testament concerning the calling of the Gentiles, I shall not take upon me to define. But certainly there are Promises of following Grace to be pleaded by particular persons in Prayer, as was shewed in the foregoing Chapter; and this pleading of Promises in Prayer is, as M. *Dod* would say, like putting of bonds in suite: Thus the Promises are means or instruments for conveying of Grace to us.

Fourthly, There are *Threatnings* in the Word of God, and these Faith makes the soul stand in awe of, *Psal.* 119. 161. Certainly, *Davids* heart stood in awe of the Word of God, because he believed it; as the *Ninevites* took warning at the preaching of *Jonah*, and proclaimed a fast, because they believed God,

Jonah 3.5. But the cleareſt proof hereof is, *Heb.* 11.7. by Faith *Noah* being warned of God of things not ſeen as yet, moved with fear, prepared an Arke, to the ſaving of his houſe: In theſe words we have the faith of *Noah* commended from the warning he took at the threatning of God concerning the univerſal deluge which was to come upon the World; he believing this threatning, his fear put him upon the uſe of ſuch means as might prevent the evill which he feared, (the beſt uſe of that paſſion) and moſt that it is good for) and we ſee the iſſue of it, he ſaved himſelf and his houſe; like a prudent man, he foreſaw the evill and hid himſelf, *Prov.* 22.3.

Now, let us ſee the power of *Noahs* faith in this, and how much reaſon he had to object againſt what he did,

Firſt, He was warned of things

which

which did not appear, that which was threatned was yet many years to come, so that he might very probably die before that time, and be past need of an Arke; and what he was commanded was such an unlikely thing to be performed that it was enough to discourage his attempt; he was to take two of all Creatures but such as lived in the water, and seven of such as were clean beasts, and food for all these; it was seven months after the flood began, ere the tops of the Mountains were seen, and it is likely long after that before the earth brought forth food fit for them; and it must be an huge Vessel to hold so many Creatures, and food for them for so long a time. And when he had made the Ark, how should he get these Creatures together? Or, how should he rule them when he had them together? And he might think that the undertaking of such

a work would expose him to the scorn of others, and if he let it alone he might escape as well as others, yea, better perhaps, for having warning he might remove his habitation near some high mountain before the flood came; but all these objections notwithstanding he went on with his work, and we see what was the issue of it. Oh how would men tremble at the Word of God, if they did certainly believe the threatnings of it! And what is it that hardens men in their wickedness but such carnal reasonings as *Noah* had in store to have brought out against the warning of God. Tell men of the judgement to come, enough to make an heathen tremble, *Act.* 24.25. when he was a Judge on the Bench, and his Preacher a Prisoner at the Bar; Tell them of that horrour which will so amaze men at the last day, as to make them call for the rocks

to

to cover them, or the mountains to fall on them, *Rev.6.16.* they either say with the Prophets hearers, *Ezek.12.27. The Vision is for many daies to come, and he prophesies of times afar off*; He tells us of things to come a long while hence, and it will be time enough to prepare for them afterwards; or else they say with those, *Deut. 29. 19.* they shall have peace though they walk in the imagination of their own heart; or they shall escape as well as others, or they shall be heard at the last day for their importunity (for so shall many seek to enter into the Kingdom of Heaven, *Luk. 13.24, &c.*) or if they should set upon the work of repentance they must leave their old waies, and their old company, and so expose themselves to their scorns; these are such reasonings as Faith in *Noah* overcame; and it might be well for godly men to improve

improve the threatning of the Word more to the restraining of their corrupt lusts and affections. How should such places, as *Rom.* 8.13. be as the Sword which the Angel held before *Balaam* when he followed the wages of unrighteousness, *Numb.*22.23. If any shall to that place object, that believers cannot die. I am sure, that place will prove then, that believers cannot live after the flesh, and that if we live after the flesh we are no believers; it proves the connexion betwixt the means and the end, betwixt dying and living after the flesh; and let not any think these are too low motives for Christians to be acted by: God thought them not unmeet for *Adam* to make use of in innocency, he had an intimidating threatning, *Gen.*2.17. Christ pressed such upon his Disciples, *Mat.*10.29. God hath set our affections one over against another,

as 'tis said of prosperity and adversity, *Eccl.*7. 14. and happy is he that finds no need of fear to restrain the violence of his other affections. I shall conclude this Chapter with the answer of an objection; some may say, How can Faith be necessary for making the Word thus effectual, when Faith it self comes by hearing, and is ordinarily wrought by the Word, *Rom.*10.17. To this I answer: First, That as God at the Creation did not hold to the ordinary Method which he hath kept since, but created the Light before the Sun, though since the Sun hath been created it hath been the Fountain of Light: So though ordinarily the VVord is made effectual by Faith, it is not necessary God should observe the same Method in the first working of Grace which he doth in carrying it on, But secondly, Though Faith come by hearing, yet there is

a Faith concomitant with that hearing, else the Word would not at all profit: The Word brings that evidence along with it which begets the faith whereby it becomes effectuall: it is obvious to every ones conception, that if a man come to deal with me about any thing, all he can say doth nothing at all move me, unless I give credit to what he saith, and yet he may use those Arguments or Evidences which may make me believe him; and in eating, certainly our food doth ordinarily encrease Spirits, and so natural heat, before the several concoctions be performed, and it is by that natural heat that the several concoctions are performed, whereby our food doth further nourish.

CHAP.

CHAP. VI.

The several uses of the Lords Supper exciting Grace in us; conveying Grace to us; sealing the Covenant; by Faith only we have a right thereto, and make right use thereof; in the Controversies about the Sacraments, the Question is not so much about mens title thereto, but our judgement of their title; the Judgment of the Church of England herein; whether those who doubt of their sincerity may come to the Lords Supper; how we are to deal with such; the grounds of many mens desire to come thereto.

I Come now to speak of the Lords Supper, and that you may see how this is a means for the strengthening and encrease of Grace, that so we may *have life, and*

have it in abundance, Joh. 10. 10. I will shew you the use of this Ordinance. And

First, It is a sign to represent spiritual things to us, we do herein *see Jesus Christ, as it were, evidently set forth and crucified among us*, Gal. 3. 1. we therein *shew forth the Lords death till he come*, 1 Cor. 11. 26. and therefore are to do it in *remembrance of him*, verſ. 25. that is, to perpetuate or continue the memory of his Death and Sufferings in the Church to the end of the World; and hereby it becomes a means for the exciting of Grace, and an occasion for the exercise of it, the eye affecting the heart, Lam. 3. 51. Here we have occasion for the exercise of *Repentance*, while we see the body of Christ broken, and his blood poured forth; *He was wounded for our transgressions, and bruised for our iniquities*, Isa. 53. 5. we are many times it is likely filled with indig-

indignation against the Jews: when we read how they dealt with him; but we are therein, as Dr. Sanderson saies, like the foolish Athenians, who when they had killed an Ox, an innocent Creature in Sacrifice, acquitted the Priest, but condemned the Sword that gave the deadly stroke of murder; for we did more to the crucifying of him than Pilate, or the Jews, or the chief Priests, so that we should rather be moved with indignation against ourselves, 2 Cor. 7. 11. *When we look on him whom we have pierced, Zach. 12. 10. And be in bitterness.* There we may see more of the evill of sin by what God inflicted on his own Son, than if we could look into hell and see the preparations which are made for the punishment of it. Again, we have here an encouragement to Faith while we see the love of God in giving his Son, *Joh. 3. 16.* The love of Christ in giving himself,

Gal. 2. 20. The expiation which was made by his Bloud that cleanseth us from all sin, 1 *Joh.* 1. 7. *Heb.* 9. 14. We have here also occasion for the exercise of our *love* both to God and man, while we behold the love which God hath towards us, 1 *Joh.* 4. 11. 19. *Ephes.* 4. 32. *Mat.* 18. 30. Our *patience*, while we see how Christ endured the Cross, and despised the shame, *Heb.* 12. 2. Our *joy* and desire, while we see the preparations that God hath made for us, represented to us under the notion of a Supper, friendship and communion being most shewn in eating and drinking, and meat and drink is more necessary to us than the Objects of any other sence; See *Vines on the Lords Supper*, p. 97, &c. But there is a further use of this Ordinance, and that is to offer spiritual things and communicate them to us; wherefore it is called, The Communion of the

Body and Bloud of Christ, 1 Cor. 10.16. God doth therein really offer to us Jesus Christ, and so all his benefits, as in Marriage, by taking the person we are entitled to the Estate; and *his flesh is meat indeed, and his bloud drink indeed*, Joh. 6.55. whereby our spiritual life comes to be preserved and maintained; and as our food is turned into our substance; So thereis the nearest communion betwixt Christ and us in this Ordinance, and under this is comprehended the sealing use of it; God doth hereby absolutely confirm the Covenant of Grace in general, and likewise in particular, to every one so far as their faith doth act upon the things signified, as their sence doth upon the outward signs. See this plainly handled in Mr. *Marshal*'s defence of Infant-Baptism, 117, 201. but accurately in Mr. *Baxter* against *Blake*, Sect. 64.

Now, Faith is absolutely necessary to the right receiving of the Lords Supper; and observe this, That though there are many disputes about the qualifications of such as are to be admitted thereto, the question is not concerning the ground of *their title*, but *our judgement*: Not what it is that gives them a right to it, or fits them for it, but what is a sufficient ground for us to judge them to be such as have a right to it, and are fit for it. Some supposing a meer verbal profession to be enough; others requiring a credible profession, or such a profession as we may in prudence and charity judge to be real and sincere; which seems very reasonable, profession not being required for it self, but as a sign of the thing professed. See Mr. *Baxters Disputation of right to the Sacrament*, p. 6. sect. and of *Confirmation*, p. 1, &c. but that Faith is necessary to the right

use of it hath been the constant Judgement of the Church of *England*, both in its former and latter constitution; and that not only a *dogmatical* faith, but *a lively Faith in the mercy of God through Jesus Christ*. See not only the *Confession* and *Catechism* of the late *Assembly*, but the *Articles* of the Church of *England*, agreed upon 1562. *Art.* 29. The *Articles* of *Ireland*, *Art.* 96. The *Catechisme* in the *Book of Common-Prayer*.

And if any should object, that the Catechisme only saies, that Believers are to examine themselves about their faith.

I answer, the duty of examination is not required for it self, but as a means to know whether we have this faith; because, as the forementioned Articles expresse it, without this we cannot partake of Christ, but eat and drink to our own condemnation.

I forbear to cite the Testimony of other Churches or Authors, which would be both tedious and needless, the thing being evident in it self; For consider the Lords Supper, as it represents to us spiritual things, and we cannot without faith discern the Lords Body; and though it may be discerned *speculatively* by a bare historical faith, the fruit of tradition and common knowledge, yet we cannot discern it *practically*, so as to have the heart affected therewith, but by a lively faith, which is the substance of what is past, as well as of what is hoped for; that is, we do by Faith as really apprehend or discern the Body and Bloud of Christ, as if we had seen him upon the Cross; and it is by faith alone that we appropriate to our selves what Christ hath done and suffered, which is necessary to a due affecting of the heart therewith, *Gal.* 2. 20. *Phil.* 3. 8.

But consider the Sacrament as it offers and seals spiritual things to us, and it is certainly of no use to us without *Faith*. For as it is the eye of the soul whereby we see Christ, so the hand whereby we receive him, and the mouth whereby we feed on him; and a dead man may as soon feed upon a banquet set before him, as an unbeliever on the Body and Bloud of Christ. Yea, though this should be granted to be a converting Ordinance, yet a concomitant faith is absolutely necessary to our receiving it with any benefit to our selves, which is sufficient for my purpose to prove how necessary *Faith* is for the improvement of all means for the preserving and encrease of our spiritual life; and considering this as a seal, is wholly useless to unbelievers, the Seal confirming no more than is in the Covenants, and they are wholly void and of none effect to

those who fail of performing what is required of them therein.

I shall conclude this with answering a question which may arise from what I have before laid down. If Faith be so necessary to a right receiving of the Sacrament, how can those adventure to come thereto who doubt whether they have true faith or no?

This question hath already been discussed by others, as Mr. *Baxter on the Sacrament*, p. 191, &c. *Mr. Pard in his Treatise of the spirit of bondage and adoption*, 308. Wherefore I shall be more brief in the answer of it: And first in *Thesi* I may answer with Mr. *Baxter*, that we must in such cases as these follow the smallest prevalent perswasion of our Judgement, though far short of full assurance; and as he truly saith, if we must act only upon certainty, we must sleep out most of our lives. So besides the cases

wherein

wherein he instanceth that we must forbear giving thanks for spiritual mercies, as Justification, Sanctification, Adoption, &c. till we have attained full assurance; it would be destructive to humane Society, and discharge children of their duty to their Parents, and in some cases, and in some suppositions which are by many made, all Inferiours from subjection to their Superiours; in this case I may say with the Apostle, 1 *Joh.* 3.21, *If our heart condemn us not, then have we confidence towards God.* Though we have not such a full perswasion as doth exempt us from all doubting, if upon a due examination of our selves our heart do not accuse us of hypocrisie, we may come with boldness to this heavenly banquet. But now in *Hypothesi* if one should come to me, and make it a case, whether he should come to the Lords Supper or no: I would know of him the

ground-

ground of his question, if it be any desire that he hath to come to this Ordinance, If it be not, I shall not trouble my self to satisfie his curiosity; but if he do truly desire to come thereto, this may help to answer his question. I do not think indeed that every desire of coming thereto is an evidence of what may entitle a man to it, or fit him for it, for then we should have many more Believers amongst us than I can yet hope that we have; and it is this which hath caused so many violent intruders, and put Ministers to so much trouble to keep those who are unfit from these holy things. Doubtless, this desire in many proceeds partly from mens impatience of having their faith or sincerity questioned, though they are more unwilling to be Believers indeed; And partly, from those Popish Principles which are so deeply rooted in many of the

[illegible] necessity

neceſſity and efficacy of the Sacraments, as if there could be no Salvation without them, and no fear of miſſing ſalvation if we receive them. But I here ſpeak of a true, ſincere, well-grounded deſire; wherefore I would know of ſuch, what is the ground of their deſire to come to the Lords Supper; and if it be that they might partake of Jeſus Chriſt and his benefits, and a greater meaſure of his grace, whereby they may be enabled to walk more worthy of their holy vocation, this is ſufficient ground for a judgement of charity in thoſe who admit them, and of confidence in themſelves that they may come with boldneſſe thereto: and if they ſhould ſtill tell me they dare not come, and fear they have no right thereto; I ſhould no more regard what they ſay, than if a man ſhould ſeriouſly tell me that he would fain utter his minde to me but he

cannot

cannot speak. And if they should further object, that they fear, though their heart do not at present condemn them, yet they may be to the stony ground, and in time of temptation fall away, and so discover, that their Faith was not true; I should advise such to come to Christ in this Ordinance, as the *Campani* of old applied themselves to the *Romans*, when they were oppressed by the *Samnites Livius*. their *Envoie* which they sent to them after a long speech, useth these words, *Quandoquidem vestra tueri adversus vim atque injuriam justâ vi non vultis, vestra certe defendetis, &c. Although you will not by lawfull power defend what belongs to us, against injury and violence, you will certainly defend what is your own; therefore we yield up the people of Campania, the City of Capua, our fields, Temples, and all belonging to us to your jurisdiction and*

dominion.

dominion; so that whatsoever we suffer for the future, we shall suffer as your subjects. So if we fear being overcome by the assaults of our spiritual adversaries, let us apply our selves to Jesus Christ, and go and renew our Covenant with him, resigning up our selves, souls, bodies, and all the faculties and members thereof, to be kept by his power to salvation, that we may be able to claim his aid, and challenge his assistance, as he hath a special interest in us, *John* 10.11. *cap.* 17. 9. and pray, as *David*, Psal. 119.94. *I am thine Lord, save me.*

CHAP.

CHAP. VII.

What our spiritual Adversaries are. How our Lusts do tempt us. James 1. 14. explained. The Disadvantage of Believers in their spiritual combate, by reason of their own lusts: shewed by many similitudes out of Parisiensis. The use of Faith in purifying the heart. 1 John 3. 2, 3. cleared.

IF we consider the forementioned services as part of that homage which we owe to our Creator, (acknowledging the dependance which we have on him, in directing all our prayers and supplications to him; the authority which he hath over us as our Lawgiver, *Jam.* 4. 12. by sitting down at his feet, to receive of his words, *Deut.* 33. 3. the obligations that are upon us to him for the great things Christ hath

hath done and suffer'd for us, by celebrating the Memorial of his Passion, in the Lords Supper.) Faith quits it self sufficiently in a right performance of these Duties. But considering them as means of grace, for the getting and encrease thereof, so what Faith doth therein is but in order to the overcoming of temptations, and bearing afflictions, wherein the grace which we get thereby is very much exercised. So that in speaking of these things, I must necessarily refer to many things spoken of in the foregoing Chapters, though I shall not repeat them: and in treating of those temptations which faith is of such use to overcome, I shall shew you whence they proceed, and how we do by faith overcome them.

Now these Temptations do proceed from the *flesh*, from the *world*, and from the *Devil*. These

are

are ordinarily reckoned our three spiritual adversaries, and though they do all of them many times conspire in the same temptation, yet I must treat of them distinctly.

For the First, The Apostle tells us, that *fleshly lusts war against the soul*, 1 Pet. 2. 11. *And every man is tempted, when he is drawn aside of his own lust and inticed*, James 1. 14. where we have the two wayes whereby lust prevails, either the *impetus* and violence of it, whereby it hurrieth a man into sin, as the horse his rider into the battle, *Jer.* 8. 6. casting reason down from its seat where it should hold the reines of our affections, so that neither fear, shame, admonitions of others, checks of conscience, our own Principles, Professions, former resolutions, will restrain them, but they break all bands, & cast away all cords, *Psal.* 2. 3.

Secondly, They entice and allure the will to consent, by pretending

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the great pleasure and satisfaction in fulfilling them, the consistency thereof with Salvation, purpose of repentance, probability of pardon, &c. by reason hereof we fight with our other adversaries at a great disadvantage, as *Parisiensis de Tent. & restit. cap.* 2. hath by many apt similitudes excellently shewed, as Of a Kingdome divided against it self, having a party within it ready to joyn, as occasion serves, with a forrain adversary. Of a Souldier that rides on a restive or unruly horse, that runs backwards, or runs away with him, when he should charge his enemy. To a strong man standing to fight on a slippery place, where he is not able to hold his feet to put forth his strength. To a Souldier in a house of castle, that hath many breaches or open places where an enemy may shoot in at him. To a Souldier that bares an heavy burthen which loads

loads him, and presses him down, when he should fight. To an house, whose lower part is of some combustible dry matter, and ready to take fire: so our hearts are ready, as occasion serves, to comply with Satan, and betray us into his snares: our affections unruly, our senses as so many windows or Avenues, through which Satan may cast in his darts: our corruptions as a burden that keeps us down, as the remainders of an evil disease, that enfeebles us, so as we fail when we should put forth our strength against our spiritual adversaries: our hearts as tinder, or gun-powder, apt to be set on fire by every spark of temptation.

Now Faith is of great use to us in this respect, Purifying the heart from these corrupt lusts, *Acts* 15, 9. And this it doth,

1. As it unites us to Jesus Christ, whereby we are made partakers of

the

the Divine Nature, which is continually lusting and striving against our corrupt nature, weakening it by degrees: *The Spirit lusts against the flesh, as the flesh lusts against the Spirit*, Gal. 5. 17. This is in the soul as the expulsive faculty, which is subservient to the nutritive faculty, expelling such things as are noxious to nature.

2. By Faith we receive the spirit of Jesus Christ: This may seem to be the same with the former, but they differ, as the habits of grace from assisting grace, or *auxilium habituale & actuale*, of which see *Alvarez. de auxiliis divin. grat. Disp.* 82. *N.* 10. as the Fable is of *Hercules*, that he cleansed the stable of *Augea*, wherein thousands of oxen had been for many years, by turning a river through it: So this sinke of our hearts is cleansed by the spirit, which

which as a fountain opened for sin, and for uncleanness, doth continually flow in a believers soul, compare *Zech.* 13. 1. with *John* 7. 38, 39.

3. Faith purifieth the heart, as it improves those Ordinances which are means for the purifying of it, as the Word, *Psalm* 119. 9. *John* 15. 3. Prayer, *Ezek.* 36. 26, 27, 37. *Psalm* 51. 10. &c. How Faith improves these I have shewed in the former Chapters.

4. Faith doth this morally, by improving such Arguments as may perswade us hereto, 2 *Corinth.* 7. 1. 1 *John* 3. 2, 3. Faith and Hope run parallel, faith believing the promise, hope expecting the thing promised, and we can hope for nothing but what we believe the Promise of. Now, whoever hopes to be like Christ hereafter, will certainly purifie himself, that he may, in some measure, be like him here, that

that being our rule of perfection, and there being in every thing a naturall tendency and reaching forth to its perfection, and the Spirit doth not work in us as physick, but there must be a subordinate concurrence of our wills therewith: the Apostle, on the same ground, presseth to mortification, *Col.*3.4,5.

T

CHAP.

CHAP. VIII.

What a dangerous temptation the world is. What it is to overcome the world. The Story of Constantius *his Courtiers. The Parable of the thorny ground.* Luke 8. 14. *opened. How Faith overcomes the world.* Heb. 11. 24, *&c. illustrated.* Matth. 6. 30, *&c. cleared. How Faith overcomes by looking to the recompence of reward. How it discovers the vanity of the world,* 1 Cor. 7. 29, *&c.*

THe world in our spiritual conflict is as the *Midianitish* women which caused the Children of Israel to sin, *Numb.* 31. 16. according to the wicked counsel of *Balaam*, spoken of *Rev.* 2. 14. the story of which we may read, *Num.* 25. and more fully in *Jos. de Ant. Jud.* l. 4. c. 6. And though the necessaries of this life

life sometimes prove a temptation to many, yet the chief baits of the world are the superfluities of it, as riches, pleasures, honors, and preferments. Now as the Moralist saith of vices, we conflict with them, not that we may wholly overcome them, but that we may not be overcome by them: So if we can maintain our ground so farr against the world, that it doth not intangle and overcome us, it is a good degree of victory, though we be sometimes solicited by the allurements of it. And we thus overcome the world.

1. When we do not use any unlawfull means for the attainment of the things of it. This was it which that good man feared, *Prov.* 30. 9. that being presled with poverty and want, he should be tempted for the supply of his necessities to take some sinfull course, and so make his Profession

of the name of God to become vain.

2. When we do not for the things of the world cast off the Profession of Religion; like the Courtiers of *Constantius*, whose Story is worth setting down: The Christians were sometimes in great esteem with the heathen Emperours, because by means of their Prayers they sometimes obtained great victories, and had wonderfull successe, whereof there is a memorable instance in the Letter of *Anselius*, which he sent to the Senate of *Rome*, the copy of which is to be read in the *Magdeburgenses Cent.* 2. *cap.* 3. so that *Constantius* had a minde to know whether there were any true Christians in his Court; and to that end made a Decree, that whosoever would sacrifice to their Idols should be preferred in his Court: but those that would not must depart, and

be thankfull that they might depart without punishment: Hereupon many did renounce their profession, others resolutely maintained it, and would not by any means be prevailed with to worship their false Gods. *Constantine*, when he had hereby made tryall who were sincere in their Profession, and would rather lose their honors and Preferments than quit it, these he highly honoured and advanced, but the other he severely reproved, and banished them from his Court, as being unfit to be trusted by men, who would not be faithfull to God, *Eusebius, de vita Constantini, & Histor. Trip. L.1. c.7.* So the *young man*, Matt. 19.22. left Christ, being overcome with the love of riches: and those *John* 12.42. had some convictions that Christ was the Messiah, but durst not make confession to Salvation, because they loved the praise of men more

than the praise of God; as many doubtless are ready to say with *Balaam*, *Numb.*23.10. *Let me die the death of the righteous*, being convinced they are in the right way, yet think if they should live their life, and betake themselves to a strict course of holiness, they should be accounted some silly sneaksbies, or dull *hypocondriaques*, men of no port or breeding, among the *esprits forts*, or brave gallants of the time; and they will lose heaven rather than runne the hazzard of such an imputation.

But yet there is a 3. way, farr more dangerous, whereby the world prevails against multitudes, and this is intimated in the Parable of the thorny ground, *Luke* 8.14. those do not fall away, as they *v.*13. but hold on in a Profession of Religion; but it comes to nothing at last, they bring forth no fruit to perfection, being choked with cares, and riches,

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and pleasures of the world, they deceive themselves by thinking to serve both God and *mammon*, to keep up a Profession of Religion, which will consist with their lusts and carnal interests. Now these things hinder the growth of the Word, as thornes hinder the growth of the corne, 1. by drawing away the heart of the earth, whereby the corne should thrive and grow, 2. by overtopping the corne, and keeping it down. While these should be meditating in the Word of God day and night, having their thoughts much exercised therein, that so they may be *as a tree planted by the rivers of water, bringing forth fruit in due season*, Psal. 1. 2, 3. they have their thoughts wholly taken up with distracting cares about the necessaries of this life, what they shall eat, and what they shall drink, and wherewith they shall be cloathed, Matth. 6. 31. Or if their

abundance set them above this temptation, then riches or pleasures ingrosse their thoughts; they are either projecting, how for the future to make provision for the flesh, to fulfill the lusts of it, *Rom.* 13.14. how to compass such a place, or purchase, where to meet with such company to enjoy their pleasure, how to morrow may be as this day, and much more abundant, *Isa.* 56.12. or else they are acting over their former sinnes in their imagination, that they may again enjoy the pleasure thereof by rumination, pleasing themselves with the remembrance of what they did in the dayes of old, *Ezek.* 23. 9. at such a time, in such a place, in such company, which is worse than the first commission of it, being in effect a justifying of their former sin, and wishing they had an opportunity to commit it again upon second thoughts (which should

should be wiser than former) every one knowes best himself how much of his solitary time is thus taken up; and such thoughts as these prey upon the vitalls of Christianity, as the disease called the *wolfe* preys upon the body. Or else, as the thornes overtop the corne; these make a profession of Religion, and bear Christ fair in hand, while they can make his interest and theirs agree; but if they have an opportunity for satisfying their lusts: Christ must be served as the man, *Luke* 14. 8. he must take the lowest room, to give place to another, and make way for their lusts. This was *Herod's* case, who heard *John* gladly, and did many things which he taught, but he must enjoy his pleasure whatever *John* said, *Mark* 6. 17, 20. This is the ruine of thousands of soules, *who have a forme of godlinesse, but are lovers of pleasures*, or else lovers of riches,

and honors, *more than lovers of God*, 2 Tim. 3.4,5. Now it is by Faith that we overcome these, *This is the victory that overcomes the world, even our faith*, 1 John 5.4. a clear proof hereof we have in *Moses*, *Hebr.* 11.24. in whom God would let us see the victory of Faith as clearly as we did in *Solomon* the vanity of the world. Observe in this place the strength of *Moses* temptation, his absolute conquest, and the means whereby he overcame: to enforce the Temptation he had on one hand, the offer of being accounted the son of *Pharaoh's* daughter, there was honor, *ver.* 24. 2. the pleasures of sin, *verse* 25. 3. the Treasures of *Egypt*, *verse* 26. and if upon refusall of these he might have lived quietly, and enjoyed a competent estate, the temptation had been small in comparison: but on the other hand he was presented with reproaches,

afflictions,

afflictions, and *the wrath of the King*, which *is as the roaring of a lion*, Prov. 19.12. yet *Moses* chose these rather than the former: Many make a vertue of necessity, and despise those things which they have no hopes or means to attain: but in such a case there is no temptation. *Moses* had his choice of these, and we see what it was, that he preferred to all these offers of the world, not the glory which shall hereafter be revealed in us, *Rom.* 8.18. but the *reproach* of Christ, *ver.* 26. And the time when he did this is considerable, it was not when he was young and unable to judge of the worth of these things, but when he was come to years, even when he was forty years old, *Act.* 7.23. neither was he then likely to be perswaded to it by his mother: and all this he did by faith, *ver.* 24.

Now Faith overcomes these temptations:

1. As it relies firmly on the Promise and Providence of God. This will keep us from anxious cares, or the use of unlawfull means for the necessaries of this life. There is a known Story of a Good Man, who being in a strait for mony, told his wife, he had a Bond lying by him, and now all failed he would go put that in suit, and this was the Promise of God, that *he would never fail him, nor forsake him*, Heb. 13.5. And such a promise is better security to Faith than if we had the best estate in the Land morgaged to us. Though a man should say to his soul, with him, *Luke* 12.19. *Thou hast goods laid up for many years. Riches may take to themselves wings, and fly as an eagle towards the heavens*, Prov. 23.5. quite out of sight, and never to be recalled; but whoever wants, *he that seeks the Lord shall want no good thing*, that is, nothing that is *formally*

good

good for him, *Psal.* 34. 10. It is better to be at Gods finding, than to live upon a stock in our own hands. One would have thought *Elijah* had been well provided of water, if he had been as sure of meat, 1 *Kings* 17. he sate by a brook, but his meat was to be brought him by ravens, no very trusty servants; but the brook failed, when we do not read the ravens failed him: he had a supply of water according to the ordinary course of nature, his meat in a speciall way of Providence. And Faith will likewise rely upon Providence as well as upon a Promise. *Mat.* 6. 30, &c. we have

1. The sin which Christ reproves, that was over solicitous care about the things of the world.

2. The cause of these distracting cares, that was, The weakness of their Faith, *ver.* 30.

3. The Argument which he useth for the strengthening of their faith,

faith; and amongst many others, one is taken from Gods generall Providence, for all creatures, *verſ.* 28. another, from his ſpeciall providence for his own children, *ver.* 32.

Secondly, Faith overcomes the world, as it hath reſpect to the Recompenſe of Reward, *Heb.* 11. 26, 27. For firſt, we thereby ſee the excellency of ſpirituall things, which doth much abate our eſteem of the world, and conſequently the force of the temptation. Theſe things having no glory in compariſon of that glory which excells, as the Apoſtle ſaith in another caſe, 2 *Cor.* 3. 10. ſo faith diſdains the offers of the world in compariſon with Chriſt; as a Merchant would the offer of ſome contemptible thing for an exceeding rich jewell. Whatever the Devil can offer the ſoul in lieu of heaven, though he ſhould make the offer which he did

did to Christ, *Matth.* 4. 8, 9. The Believer would by faith disdain to hear him, or to look to him, and be filled with indignation against him, as offering him incomparably lesse, yea nothing in comparison with that which he would bereave him of. *Super omnem estimationem & cogitationem, & cogitatum minus quam decens sit, & nihil prorsus comparatione illius: Guil. Parisiens. de Tentat. & resist. prope finem.* Away fawning pleasures, that would bereave me of those pleasures which are at Gods right hand for evermore: begone deceitfull and vanishing honors, which would beguile me of that glory of which I can never be divested, from which I shall never be degraded. *Valeat vita, pereat pecunia,* &c. Farewell riches, farewell life, if I cannot enjoy you without the losse of Eternal life, of a Kingdome that hath no end, an Inheritance that

fadeth

fadeth not away. But further, Faith having respect to the recompence of reward, can by patience wait for it: *Omne peccatum impatientiæ ascribendum*: Every sin is to be ascribed to impatience, saith *Tertullian de patientia, c.* 5. When men like the Prodigal, must have their portions presently, *Luke* 15. 12. must have their good things in this life, *Luke* 16. 25. cannot be content to be guided by Gods counsel *here*, and brought to glory *hereafter*, as *Asaph*, *Psalm* 37. 24. Faith can stay, *being the substance of things hoped for*, Heb. 11. 1. resting as quietly in expectation thereof, in confidence of Gods faithfullness, as if they had already a reall subsistence.

Thirdly, Faith overcomes the world, as we thereby discover the vanity of it. Faith easily sees through the world, and so easily contemns it, sees the bottome of

these

these things, as the *Spanish* Ambassadour did the bottome of the *Venetians* coffers, when they shewed him their Treasure. Sense is blinde, and cannot see a farre off, 2 *Pet.* 1. 7. But Faith is a perspective which makes things at a distance seem as at hand. *Parisiensis de Temp.* L. 4. tells us a Story of a young man of *Burgundy*, that alwayes carried about with him the skull of a very beautifull woman, whom he had known in her life time, ('tis likely) that when at any time he found himself enticed by the beauty of any, he might look upon that skull, and despise it, considering what that will be brought to, in a short time, which he is now so apt to doat upon: and as *Gregory*, *Qualis erat mortua caro quæ viva concupiscitur.* Faith needs not such helps, but can look upon all the glory of the world, and weep over it, as *Xerxes* over his Army of so many hundred thousands,

thousands: Or, as Christ on the buildings of the Temple, wherewith the Disciples were so much taken, *Mat.* 24. 1. thinking how soon we shall *despise* or *lament* the ruines of what men now so much admire. The Apostle, upon this ground. 1 *Cor.* 7. 29. bids, that *those who have wives should be as if they had none; and they that weep as though they wept not; and they that rejoyce as if they rejoyced not; and they that buy, as if they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away.* No more effectuall Consideration, to moderate our affections to the things of the world, and so prevent the abuse thereof, than that of the vain appearance of happiness which is in them, and their transient nature: Neither the comforts which we rejoyce in, nor the crosses which we weep for, will be of any long continuance: *Ce n'est qu'une ombre*

ombre passagere qui s'en va & une vaine apparence du bien, Amyrald in loc. A flitting shadow quickly gon, A vain shew or appearance of happinesse. *Seneca* hath a passage, *Epist.* 110, which may serve for good gloss upon this place, *Quid miratis? Pompa est: ostenduntur ista res, non possidentur: dum placent, transeunt.* When I behold (saith he) a brave house, a gallant train, *&c.* I say with my self, *Why doest thou wonder?* &c. *all these things are meer* pageantry, *a shew which is gone while we please our selves with it.* He could see thus farr by reason; but a Believer may much more clearly discerne these things by the eye of Faith.

this is an Incomparable book [illegible]

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CHAP. IX.

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The power of Satan to tempt, by working both upon the mind and affections, Ephes. 6. 16. *enlightened; how Faith overcomes his temptations;* 1 Pet. 5. 8 *opened;* Luk. 22. 31, 32. *illustrated; the general use of Faith in respect of all the pieces of our Spiritual Armour;* Ephes. 6. *from* vers. 14. *to* vers. 19. *explained.*

SAtan is the chief enemy we have to conflict with, and when he desired to *have Peter*, that is, to have him in his power, as *Job* 2. 6. Christ prayed for him that his faith might not fail, *Luk.* 22. 31, 32. supposing he might be able to abide the encounter while his Faith held out. The influence of Angels both good and bad is certainly as the influence of the heavenly Bodies, very

very ſtrong, though we are little ſenſible thereof. The devill is ἐνεργῶν, he works powerfully or effectually in the children of diſobedience, *Epheſ.*2.2. he can doubtleſs by the ſtirring of *Phantaſms*, and moving the *ſpirits*, work much both upon the *judgement* and *affections*, and theſe have alſo a mutual influence upon each other. He could put it into the heart of *Judas* to betray his Maſter, *Joh.*13.2. He could fill the heart of *Ananias* and *Sapbira* to lye to the Holy Ghoſt, *Act.*5.3. He can take advantage of a ſinners grief and trouble to ſwallow him up of ſorrow, 2 *Cor.* 2.7,11. He can take away the Word out of mens hearts (by diverting their minds to ſome other thing) leſt it ſhould ſettle in their hearts, and they be thereby perſwaded to believe, *Luk.*8.12. He can repreſent things to the mind by ſtirring of *Phantaſms* when they

are

are not represented to the outward sense; and he is so cunning, he knows how to apply *actives* to *passives*, how to fit and suite temptations to mens tempers and inclinations, as *Judas* being a thief, *Joh.* 12.6. that is, a covetous wretch, he could suggest to him the advantage of betraying his Master; and then *Satan*, when Objects are presented either to the *senses* or *imagination*, can stir the *spirits*, and work upon those humours which may exceedingly encrease those passions, which such Objects are proper to, and this is as spreading the sails when the ship is carried by wind and tide; and hence is that violence of lust which is spoken of formerly, *Chapter* 7. the Proverb being true here, that he must needs go whom the devill drives. And hence are those dreadful temptations to *Despair*, the devill holding mens minds intent chiefly upon such

such things as may encrease their fears, and thereby diverting them from such things as might give them some hopes; and then working upon the melancholick humours of the body, which have strange operations on the mind to beget most sad and dismal apprehensions, therefore it is no marvel if he can swallow us up of sorrow. He that pleases to satisfie himself more fully about these things may consult *Keckius de natura & operationibus dæmonum*, 960, &c.

Now Faith quenches all the fiery darts of Satan, *Ephes.* 6. 16. In which place the Apostle alludes to the custome of those who used impoysoned Arrows or shafts in their fights, which *Job* speaks of, *Job* 6. 4. the venome of which doth exceedingly burn and torment the flesh where they stick. Whatever the temptations of Satan be they are very troublesome to the soul, but

Faith

Faith doth either as a Shield keep them off, or as a soveraign Balsome allay the heat of their poyson, it either prevents or cures them.

Now Faith overcomes these temptations.

First, As we thereby have Union and Communion with Jesus Christ, of which I have before spoken, we are kept by the power of God through *Faith* to salvation, 1 *Pet.* 1.5. It is the power of God which keeps us, but this it doth by Faith, both as by Faith we derive a divine power to our souls, and as the power of God strengthens our Faith. Christ by *Faith* dwels in the heart, *Ephes.* 3.17. and then we have one stronger in us than he that is in the World, 1 *Joh.* 4.4. who takes his armour from him and divides the spoyl, *Luk.* 11.21,22. takes from him those things wherewith he fortified himself, and serves him-

himself of them, as a Conqueror enriches himself with the spoyl, and arms himself with the weapons of his enemy. Satan sometimes served himself of our Wisdom, Reason, Thoughts, Affections, which Christ brings into captivity to his own obedience, *Rom.*8.7. 2*Cor.*10.4,5. Our members, which were weapons of sin to uncleanness, are made Instruments of righteousnes unto holiness, *Rom.*6.19. Our goods, or riches, which were fuel to our Lusts, are now consecrated to Gods use; and by *Faith* we have recourse to Jesus Christ for dayly supplies of Grace, whereby we are enabled to stand out against all the powers of hell, and through which we are more than Conquerours, *Eph.*6.10. *Rom.*8.37. *Isa.*40.30.

Secondly, By *Faith* we overcome the temptations of Satan, as we see to our Seals that God is true,

true, *Joh.*3.33. Man fell at first by believing the devill rather than God, *Gen.* 3.3, &c. and we must now stand by believing God rather than the devill. How effectual would this be against temptations to Atheism, Blasphemy, Unbelief, Despair, if we could keep close to the Word of God? And when we find in our selves any temptations to unworthy thoughts of God, to distrust his Promises, or argue against the comforts of his Word, let us presently suspect the hand of Satan, as *David* suspected the hand of *Joab*, 2 *Sam.*14.19. God is true, and cannot lye, but the devil is a lyar, and the father of it, *Joh.*8.44.

Thirdly, it is by *Faith* that we make use of all our spiritual armour; so that some from those words, *above all*, *Ephes.*6.16. do infer the usefulness of *Faith* for the securing all other parts of our spiritual armour, and therefore is to be taken

upon

upon them all, and not the preheminence thereof above them.

But to come to the particular parts of this armour. As

First, *Truth*, if we take it with reference to the mind or judgment, and thereby understand soundness of Doctrine, which indeed is necessary for keeping together the rest of our spiritual armour, this is evidently a fruit of *Faith*, as appears by what hath before been spoken of Faiths assent to the Doctrine of the Gospel; and the Apostle, *Act.* 24.14. shews why he kept close to the Truth, though it was branded with the name of *Heresie*, and particularly, to the Doctrine of the Resurrection, which was accounted such a *Paradox* by the Philosophers of *Athens*, *Act.* 17.18. He believed God with an implicite faith, in whatsoever was written in the Scriptures. Or if we take Truth as it respects the heart, or for *sincerity*,

which indeed adds worth to all other Graces, they being as Diamonds, exceeding precious if true, good for little if false, and this is the fruit of *Faith*, as Faith purifies the heart, and as by faith we set God before us, *Heb.* 11.27. there being no greater motive to sincerity than a sence of the presence of God, *Gen.* 17.1. So for *Righteousness*, if we understand it of the imputed righteousness of Christ for Justification, this is a Brest-plate fensing the heart and conscience against the darts of Satan, *Rom.* 8.33. though we have many wounds in other parts of the body, if the heart be sound we may recover, but if that be kill'd. So if the conscience be untouched, we may be able to sustain other infirmities, *Prov.* 18.14. And this I have before proved to be the fruit of Faith, and shewed how Faith improves it in urging the Promises; if we beleeve under-

understand inherent righteousness, this is also a Breast-plate, *Psal.* 25. 20. *Prov.* 13. 6. 2 *Cor.* 1. 12. *Nil conscire sibi*, &c. is as a brazen wall to a man, *Hor. Epist.* So *Job*, *cap.* 31. having made a large profession of his own integrity, *ver.* 35. saith, if his Adversary should write a book against him, he would bind it to him as a Crown, and he would go boldly to him and not be afraid to declare to him the number of his steps, that is, to give him a particular account of his whole life. And this I have also proved to be a fruit of Faith. And whatever is meant by the *shoes* of the preparation of the Gospel, if it be such furniture as the Gospel prepares, this is of no use to us without Faith, as I have before shewed, *Chap.* 5. where I have also said enough to prove that it is by Faith that we weild the Sword of the Spirit, which our Saviour made so much use of in his encounter with

Satan, *Mat.*4. That by the Helmet of Salvation is meant *hope*, is plain from 1 *Thes.*5.8. and whether it be called an Helmet because it chiefly preserves the head, securing us against errour, as one thinks, *Templer on Jude* 3.p.11. Or take it in a larger sence, I have before shewed, that Hope necessarily supposes Faith, the work of Hope being to expect the accomplishment of the Promise which Faith believes. And Prayer, which the Apostle commends as a general means for the use of our spiritual armour, cannot be rightly performed without Faith, so that our spirituall combate may well be called, *The fight of Faith*, 1 *Tim.*6.12. seeing it is by Faith that it is wholly managed.

CHAP.

CHAP. X.

The evil effects of sore afflictions, where Faith doth not help to bear them; Faith looks to the Author, cause, ends of affliction; Good thoughts of God a great help to bear affliction; Three ends thereof, Deut. 8.16. *Why outward troubles are oft accompanied with inward; Faith sees all in God in affliction; Assurance not necessary to comfort; Believers more than Conquerours in affliction;* Col. 1.11. *opened; Recumbency the most noble Act of Faith; The advantage of Believers above others in affliction; The Conclusion.*

ALthough afflictions are in a proper sence called temptations, yet it will be requisite to consider them by themselves, and to shew the use of Faith therein both for *bearing* them, and *improving*

them. Afflictions if they be sore and heavy, are as I have before-said, a shadow of death, by reason whereof a Christian is many times ready to faint, *Heb.* 12. 5. yea, to charge God foolishly, as if he would at last cast us off, 1 *Sam.* 27. 1. yea, as if he had already cast us off, *Psal.* 31. 22. *Isa.* 49. 14. yea, as if he took pleasure, or it did him good to grieve and afflict his own children, *Job* 10. 3. and (which is more sad) when they press hard, our feet are ready sometimes to slip, & we almost repent of our repentance, and think we have cleansed our hearts in vain, *Psal.* 73. 2, 13. So that God is fain to take off his rod lest we should be tempted to put forth our hand to iniquity, *Psal.* 125. 3. But though we be as dying, yet by Faith behold we live, 2 *Cor.* 6. 9.

First, Faith looks to the *Author* of our affliction, seeth the invisible hand which inflicts and moderates them,

them, *Heb.* 11.27. while Sence looks only at the Instrument thereof. Now this doth much quiet the soul under affliction, as *Eli* said, 1 *Sam.*3.18. *It is the Lord, let him do what seemeth him good.* And *Job*, though the *Chaldeans* and *Sabeans* had spoyled him, and taken away his goods, ascribes it to *God*, as the righteous permitter and wise orderer of it, *Job* 1.21. When *Attila*, King of the *Huns*, came into *France*, *Lupus* Bishop of *Troyes*, met him, and asked him, who he was that so spoyled and made such devastations in the earth? He answered, *Dei se esse flagellum*, He was the Scourge of God; Whereupon *Lupus* commanded the City Gates to be opened to him, and welcomed him with these words, *Pauste ingrediatur flagellum Dei, Magdeburg. Cent.*5.*cap.*10. While the rod is in Gods hand there is no danger, he is a wise God and cannot be over-

seen; a strong mighty God, who can rule the rod in his own hand, *Isa.* 10.15. A righteous God, and can do us no wrong, *Jer.* 12.1. and will not give man advantage against him so as to enter in o judgement with him, *Job* 34.22. He is a good God, who doth not afflict willingly, nor grieve the children of men, *Lam.* 3.33. and so will be sure to lay on no more than need requires, *1 Pet.* 1.6.

Secondly, *Faith* looks to the *cause* of our affliction; Sence is ready to quarrel with God, as if he took pleasure to afflict, *Job* 10.3. as if he took us for his enemies, and set us up for his mark to spend all the Arrows of his displeasure upon us, *Job* 13.24. & *Chap.* 16.12. but by *Faith* we may see through these clouds, *Isa.* 8.17. and stay our selves on God, though we walk in darkness and see no light, *Isa.* 50.10. *Job*, when he had recovered himself,

and

and had found his faith, would not let his hold go of God though he should kill him, *Job* 13. 15. Yea, Faith can see love and faithfulness in the greatest afflictions, because it judges not by Sence, measures not happiness by present enjoyments, and so makes not things before us an evidence of love or hatred, *Eccles.* 9. 2. but reckons of things according to the tendency of them to the promoting our everlasting happiness; wherefore *David* acknowledges that it was in *faithfulness* that God had afflicted him, *Psal.* 119. 75. God was therein *faithful* to the interest of his soul.

Now this doth much ease the burden of affliction, we can easily bear that which we know is done out of love; the *wounds* of a friend are better than the *kisses* of an enemy, *Prov.* 27. 6. We are impatient of an army besieging us in a City, or

imprisoning us in a Castle, when we can well enough be content our *Physician* should confine us to a Chamber, because we know he doth it out of his love and care. If ever we would comfortably bear afflictions let us maintain good thoughts of God, and not make the severest interpretations of his Providences, or entertain any evill surmises or jealousies of him; we should indeed be so sensible of his Fatherly displeasure as not to *despise* his chastening, but not question his Fatherly care so as to *faint* when we are rebuked of him, *Heb.* 12.5.

Thirdly, By Faith we look to the *end* of our afflictions, there are three ends of them which are set down together, *Deut.* 8.16. The first is to *humble* us, 1 *Pet.* 5.6. this they do as they bring our sin to remembrance, *Gen.* 42.22. as they let us see our dependence on God, and how obnoxious we are to him, how

how much we are at his mercy. The second is to *prove* us, *Job* 23.10. 1 *Pet.*1.6. and I have elsewhere shewed what an excellent fruit of affliction this is. The third is to *do us good* in the latter end, *Heb.*12.11. By experience we may know this afterwards, as *David* could say, It was good for him that he was afflicted, *Psal.*119.71. But Faith rejoyces in this before hand, being the substance of things hoped for; and as the *Levites* praised the Lord before the victory, in confidence of his faithfulness in making good his Promise, 2 *Chron.*20.21. so a Believer can rejoyce in tribulations, in *hope* of the happy issue thereof, as it is said Mr. *Dod* did once in a very great affliction, because he knew God would do him good by it.

Fourthly, Faith takes Gods bare word, when a man hath nothing else to rest on; and indeed this is

might

most properly Faith, otherwise we deal with God as we do with one whom we count a knave, whom we dare not trust any further than we can see him; let Faith have but a Promise and it will be too hard for sense or reason, because it knows it is impossible for God to lie, but nothing else is impossible to him but what is against his Nature or Word. *Abraham* believed this, *Heb.* 11. 19. Therefore he obeyed, knowing that if there was no other way to fulfill the Promise, God could do it by raising the dead; and this is to be observed, that when God will do any notable thing for any of his people, he first doth, as it were, sentence to death all means conducing thereto, that so they may *believe in him that raiseth the dead*, 2 *Cor.* 1. 9. Thus he dealt with *Abraham*, with *Joseph*, with the *Israelites in bringing them out of Egypt*. And if Christians did but

duly

duly consider this, it would free them from many sad doubts and fears concerning their own condition: Many when they read the many Promises in Scripture to the children of God, and compare their own condition therewith, are ready to say, as *Linacer*, when he read the fifth Chapter of *Matthew*, Either this is not the word of Christ, or these are not the people of Christ; so either these Promises are not true, or we have no right in these Promises; and out of modesty they rather choose to affirm the latter, and so cast away their confidence, reasoning concerning themselves, as *Job*'s friends did concerning him, *Job* 4. 7. God never cast off a righteous person, but he had cast off *Job*, wherefore *Job* was not a righteous person, but an hypocrite: and this is one cause why inward troubles do so oft

ofs accompany outward troubles; as in *David*, *Psal.* 6. 2, 3. his body and soul were sore vexed together. When men are in great straits and afflictions, they think these things cannot stand with the Promises of God concerning his *presence* with his people, *Isa.* 43. 1, &c. *his protection and provision*, *Psal.* 84. 11, wherefore sure they are none of his people. Do but observe how Christ rebukes his Disciples, *Luke* 8. 25, for being afraid, though they were in such great danger, and he imputes this to the defect of their faith.

Fifthly, Faith sees all in God in time of affliction, as it sees God in all in time of prosperity: Thus *Habakkuk* lived by the same faith, *chap.* 3. 17, 18. which he preached, *cha.* 2. 4. Thus *David* had reckoned the protection of God as a garrison, *Psal.* 32. 21. though some think he means *Keilah*, by that strong city,

yet

yet others think, he means nothing but Gods Salvation, *Isa.* 26. 1. *Ezek.* 11. 16. especially comparing it with *Psal.* 3. 5. which he wrote when he fled for his life; and yet, how doth he there profess his own security, in confidence of Gods Salvation, *v.* 8. *Psal.* 112. 7. and it holdes as well for any other mercy, as for protection; for God, in promising to be *a God* to his people, *Gen.* 17. 7. doth in effect promise, that his power, wisdome, goodness, or any other of his Attributes shall not be wanting to them when they may be improved for their Good. And where we see not the power of God put forth at any time for our help, and supply, in what we desire or need, let us account that there the wisdome and goodnesse of God are ours, in denying us what he knowes would not be good for us, and what is better for us to want than have. *Amentus nunc bonum, in*

quæ sunt omnia bona, & sufficit, &c. *August. Med.* Many observe a difference in the words of *Esau* and *Jacob*, *Gen.* 33. 9, 11. though they are translated alike, *Esau* sayes יש־לי רב but *Jacob* יש־לי כל a wicked man, like *Esau*, may have *much*; but a godly man, like *Jacob* hath *all*: For, as *Austine* saith, he *hath all, that hath God, who hath all.*

If any shall say, Indeed we might glory in tribulation, if we were assured that God is ours: But how can we see all in God, when we doubt of our interest in him? and, as the Apostle saith, that all men have not faith; so we may say, all Believers have not assurance. To this I answer, That full assurance is not allwayes necessary to our joy and comfort, as Mr. *Baxter* saith, *Adam* in Paradise did certainly live comfortably, and rejoyce in his condition, yet he was not sure he should abide therein, and not fall from

from it; there was not *certitudo rei*, or assurance of the thing it self, therefore *he* could not be sure of it. And a child may comfort himself in hopes of his Fathers estate, though he know not but his Father may disinherit him. And if any reply, that *Adam* might be taken up with the happiness of his present condition, and so not need to look forward for comfort, as Believers are fain to do, and that *Adam* had not so much cause to suspect his condition, as a believer hath. I add, a Merchant rejoyceth much in expectation of his Ship coming home, richly laden, yet he knowes it is subject to great hazards at sea, and I desire this may be diligently heeded: Faith of *recumbency* (as it is commonly called) is the most proper and most noble act of faith, (though I am farr from thinking that the conclusion is not *de fide*, where both the premises are not so, & so that assurance is not

faith)

faith) *v. Daille, la foi fondee*, &c. *partie* 1. c. 12. For as Christ said to *Thomas*, *Joh.* 20. 29. *Blessed are they that have not seen and yet have believed*: blessed are they who though they are not assured either by any mediate or immediate testimony of the Spirit, yet dare rely (*strongly strongly strongly*, as an eminent dying Saint once said) upon the Promise of Jesus Christ, that he will in no wise cast out those that come to him; for as those are commanded to rejoyce that *seek* the Lord, *Psa.* 105. 3. though they have not yet *found* him, because he hath not said to any in *vain seek ye my face*, so may those rejoyce that thus cast themselves upon Jesus Christ, though he have not yet said to them, *I am thy Salvation*, Psal. 35. 3. and he takes pleasure in those *who so hope in his mercy*, Psal. 147. 11.

Sixthly, By Faith we receive strength from Jesus Christ for bearing of affliction. I have shewed

before

before how we have Union and Communion with Jesus Christ, and through him we are able to do all things, *Phil.* 4. 13. he speaks not there of active obedience only, as a learned man hath observed *Hales Remains*, 125. [illegible] there is as much as *valeo*, or *possum*, which is as well *to suffer*, as *to do*; and it is clear from the context, that he speaks there *chiefly* of suffering. *Colos.* 1. 11. There is a gradation, *strengthened with all might according to his glorious power, unto all patience, with long-suffering, and joyfulness.* The power of God doth not only strengthen us to patience, but to all patience; we may have patience in some afflictions, not in others; those may bear losses perhaps, that cannot bear affronts or disgrace; and not only to patience, but long-suffering: this respects the length of our sufferings, as the other did the weight of them.

Some can endure a sharp brunt, but tire under a long affliction. But he goeth further to joyfulness, those may endure an heavy affliction, and endure it long too, which yet go drooping and heavily under it: but by Faith in the power of Christ we may bear long and heavy afflictions with joy: *Thus we are more than conquerors, through him that loved us*, Rom. 8. 37. we conquer afflictions, when they do not conquer us, but we are more than conquerors when we can rejoyce in them.

Lastly, Faith looks to the recompence of reward, as I before shewed the efficacy of it in this respect, to overcome *temptations*, so we shall now see how effectual it is to enable us to bear *afflictions*: Though our outward man perish, our inward man is renewed day by day, saith the Apostle, 2 Cor. 4. 16. Afflictions did abound, yet they gained spiritual strength to go

on

on more cheerfully, instead of fainting or drawing back, and the reason hereof was, they looked not on the things which were seen, but on the things which were not seen, *vers.* 18. which is the work of faith, *Heb.* 11. 1. As *Columbus*, when he first went to discover *America*, ventured a tedious and long voyage over the main *Ocean*, upon this confidence, that he should there discover another part of the world, which had formerly been unknown to us, when the *Spaniards* that went with him were ready to mutiny, because they had not so much judgment as to be perswaded of any such fruit of their travel. Or as *Moses* had much adoe to get an unbelieving multitude along with him through the wilderness, but they were ever murmuring, rebelling, turning back in their hearts unto *Egypt*. So have I seen those who have

been unequally yoaked, and have had some heavy burden of affliction lying on them, the one hath born it cheerfully and comfortably, the other hath been an hindrance, and no help, continually murmuring and complaining. In such cases the vertue of faith doth most evidently appear; and though there are not many amongst us, where the Gospel is preached, such infidels as to deny the Recompense of reward, yet it is only the exercise of a true and lively Faith, which can lift up the soul under affliction, that being the very *substance of the thing hoped for, and the evidence of things not seen.*

For a Conclusion of the whole matter let me borrow the words of a learned man, Dr. *Arrowsmith, Tact. Sacr. l. 2. c. 7. §. 13. O quanta memorem fides virtutum nobilissima, &c.* How shall I make mention

of

of thee *O Faith*, the most noble of all Vertues? What shall I say of thee? Thou art the Hinge on which the Gate of heaven turns, the Bucket by which we draw the water of life, the Wedding Ring whereby the Soul is married to Jesus Christ, the Receptacle of the Blood of Christ, the only Condition of the New Covenant, and the chief part of the New Creature; they that by thee attain to a recumbency are safe, they that attain to assurance are *joyful*. Thou art the Eye, the Hand, the Mouth, yea, the All of our Souls. Yea, I may add, Faith is in *Grace* as the Philosophers Stone in *Nature*, as a *Catholicon* or universal soveraign remedy for all diseases. It is in the Soul as the Lungs in the Body, the Instrument of breathing, whereby *Vitalis spiritus* (as *Fernelius* saith) *tanquam patulo alitur & fovetur*; we are continually thereby taking

in, and giving out: Either receiving from Jesus Christ, or laying out for him. Wherefore with all our getting, as the Wiseman saith of Wisdom, *Prov.* 4. 7. let us get Faith, and pray, that God will *fulfil the work of Faith with power in us*, 2 *Thes.* 1. 11. When Christ teaches his Disciples the exercise of *Love*, they pray for the encrease of *Faith*, *Luk.* 17. 5. Whatever we are called to in this World, let us pray *Lord encrease our Faith*; hereby we shall be able to perform our *Duties*, to exercise our *Graces*, to overcome our *Temptations*, to beat out *Afflictions*, to hold up in *Desertions*; yea, *all things are possible to him that believeth*, *Mark* 9. 23. *Search and examine your selves whether you be in the Faith or no*, 2 *Cor.* 13. 5. No Faith no Life; and be diligent in the use of all means for

for the strengthening of Faith, attend Ordinances, treasure up Experiences, consult the experiences of others, be diligent in secret duties, take heed of an evill heart of unbelief, *Heb.*3.12. This work is to be followed well, for we are slow of heart to believe, Satan is a great enemy to Faith, and there are not in us the seeds of Faith as of obedience; *Sibbs Souls Conflict.* Especially let us be diligent in the *use* and *exercise* of Faith; I have shewed the use of it *in actu signato*, but let us learn the use of it in our dayly practice; *David* in his greatest grief, 2 *Sam.*1.18. took care to have the Children of *Israel* taught the use of the Bow; it is not having good weapons in the War that will do us any good without the use thereof; and Faith in the habit, not exercised, is but as

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the Sword in the Scabbard. *Bellarmine, De aſcenſion. in Deum propè finem.* The Apoſtles had *Faith*, *Luk.* 8. 25. but they had it to ſeek when they ſhould uſe it, and ſo were at preſent as if they had none; as he that hath much and doth not *enjoy* it, is as if he *poſſeſſed* it not. Whatſoever condition you are in, or whatever you are about, ſtir up *Faith*, for it hath ſome work to do therein; *Every thing is beautiful in its ſeaſon*, *Eccleſ.* 3. 11. and this is the ſeaſon of *Faith*, as Chriſt ſaid of the poor, *Joh.* 12. 8. I may ſay of ſome other Graces, we ſhall alwaies have uſe for them in heaven, not of *Faith*; *here* we live by *Faith*, *there* by ſight.

FINIS.

A DISCOURSE OF *Right Judgement*, on

JOHN 7. 24.

Judge not according to the appearance, but judge righteous judgement.

OUr blessed Saviour, having healed a man on the Sabbath-day, the Jewes were so enraged thereby, that they thought to kill him, *John* 5. 16. And here

he makes his defence, shewing how unjustly and partially they dealt with him. They do not *stick* to do those things on the Sabbath day which *Moses* commanded, he having given them the command of Circumcision, *Levit.*12.3. though he was not the first Institutor of it; and if it happened that the Sabbath day was the eighth day after the birth of the childe, they circumcised it on that day, which would have been a prophanation of the sabbath *Mat.*12.3. had not *Moses* given such a command concerning it. Hereupon our Saviour concludes his Apology with a wise and holy admonition, which might be of use to them in the whole course of their lives, and that was to *judge righteous judgment*: and to that end he warns them of one thing that doth most ordinarily pervert the judgement, and that is, *judging according to appearance*, or the face and

outward

outward shew of things. And herein Christ may have respect either to his person, or to his action; if to his person, then it is as if he had said, You think the authority of *Moses* sufficient to dispense with the duties of the Sabbath, and never scruple any thing that he enjoynes, because you think God spake to him, *John* 9.28,29. but if you would make an impartiall judgement, and not suffer your selves to be deceived with the externall apearance of things; you might know, that though I come in the forme of a servant, and not of a King, as *Moses* did, *Deuter.* 33.5. yet I have as sufficient authority from God, for what I do, as *Moses* had, *John* 5.36. yea I have the testimony of *Moses* himself, *John* 5.46. compared with *Deut.* 18.15. If it have respect to Christs action, then his Argument is thus, You passe sentence upon actions according to the appearance

and first view of them, without examining the grounds of them, or considerings in what cases the command of God are dispensible, when you see, according to the command of *Moses*, some things were done on the Sabbath-day, which had not been lawfull but for such a particular command concerning them; and you do not observe how commands that are but Ritual, and of positive right, may yield to works of justice and mercy, else you would not have condemned the innocent, *Mat.*12.7.

For the right understanding of the words of the Text, we must know, that both the Verb and the Nown verbal (which are ordinarily joyned together in Scripture) besides many tropical and improper acceptions which they have, are for the most part taken either more largely, for an act of the minde, whereby we discern or determine

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of any thing, as in those places, *Luke* 12.57. *Why of your selves judg ye not what is right? Acts* 4. 19. *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 1 Cor.* 10.15. *I speak as to wise men judge ye what I say.* The sence of the words in these places is obvious to every one that reads them: Or else it is taken more strictly, for judging evil, or condemning, as *Mat.* 7.1,2. both these significations of the word we have in that elegant *Antanaclasis* of the Apostle, *Rom.* 14. 13. *Let us not judge one another, but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way:* that is, let us not condemn one another, but rather determine this in our own mindes, &c. here it is evident, that our Saviour understands it in the more large and proper sence. Now, this judgement is either a private

judgement of *discretion*, which belongs to every man; in this respect thoughts are free, so men think aright; or else a more publick judgement of *Authority*, which belongs only to those who are appointed thereto; of this distinction see *Aquin. 22 q. 93. art. 2, 3m.* This command of judging righteously was first given in respect to this latter judgement of Authority, *Deut. 1. 16.* but it is here by our Saviour applied to the former judgement of discretion, it being necessary indeed in all cases, that men should judge righteous judgement, that is, according to truth, *Rom. 2. 2.* as the thing is, as the matter requires. The judgment is the guide of our lives, and all our actions and affections are regulated thereby, *Matth. 6. 22, 23.* The eye enlightens the whole man, as a candle doth a room: And as the rest of the members would not do

their

their work aright, were it not for the eye that guides them; so neither can man do any thing aright, unless he be guided by a right judgment, which will make all that proceeds from him to be full of light, as with the light of a candle, *Luke* 11. 36. See Mr. *Perkins* on the former place, and on this latter, *Erasmus*, *Meldonate*, and Dr. *Hammond*.

The will indeed sits as Queen regent in the soul, and the chief executive power belongs thereto; but as the King doth what he doth with the advice of his Council, so the will followes the directions of the understanding; and when the will seems to be refractory, refusing to follow the guidance of the judgement, it is because the judgement doth not represent to the will the object which it should chuse, as *omni modo bonum*, as *Caietan* speaks, not as good or best in every respect; but though it do in

thesi judge this or that to be best in general; yet *pro hic & nunc* as we say, at this time, and as the case stands, it may judge the contrary more elegible: as a Drunkard may judge temperance to be better than excess, but having an opportunity to satisfie his appetite, and a strong desire thereto, and thinking for this once he may take liberty so to do, and easily obtain the pardon of it, he thinks it best at present to be drunk. Or else the minde is as a Master that is much from home, or is careless and negligent, and doth not look to his servants, to keep every one to his task, and so they grow idle and dissolute. In like manner do the inferiour faculties usurp authority, when the understanding doth not clearly and actually represent things to the will; whence it comes to passe, that there are as well θελήματα τῆς σαρκὸς, as τῆς διανοίας, lusts or wills

of

of the flesh, as of the minde, *Eph.* 2.3. see *Amyrald. de lib. arbitr.* 110. As it is not every feeble wish, or faint velleity of the will that can command the appetites, but an earnest and resolute purpose thereof, *tantum quisque potest, quantum serio & vehementer vult*, *Camero* 243. see *Aug. Confess.* l. 8. c. 9. and *Mestrezat, in Heb. vol.* 2. 134. So it is not any habitual knowledg of the minde, (which indeed the *Platonists* would not account knowledg) nor the weak and faint rayes thereof that can determine the will, but the expres clear actual dictates of it.

But for the more distinct and full handling of this matter, I shall shew particularly wherein we are to judge righteous judgment: for though Christ here speak, either concerning his person or actions, yet we may extend it further, and it is necessary in respect of

1. Opinions;

1. Opinions;
2. Actions;
3. Persons;
4. Things:

In all which respects I shall shew you, how necessary a right judgement is, and how we may make such a judgment.

First, We must judg aright of Opinions, or Doctrines. Every Christian hath a judgement of discretion allowed him, and as we are not to act ecstatically, like the *Energumeni*, which were acted of the devil, but upon rational grounds, knowing why we do what we do: So neither must we believe irrationally, but must judge for our selves. It is not enough for us to follow the judgment of others; for if the leader be blinde, not only himself, but he that follows him, shall fall into the ditch, *Mat.* 15. 14. wherefore we had need have our spiritual senses exercised to discern

good

good and evil, *Hebr.* 5. 14. A Christian indeed is not bound to determine every question that is disputed in the Schooles; there are many hundred questions I believe in *Aquinas*, and *Scotus*, which many good Christians never heard of. But yet it is necessary that all fundamental truths should be believed with an explicite faith, and next to necessary, that a Christian be able to make a right judgement of other Doctrines that are not fundamental.

1. Because Error in judgement is so destructive to godlinesse, corrupt Opinions being like vapours, which being condensed in the head by the coldnesse of the brain, as in a still, drop down upon the vitalls, and corrupt them: so they corrupt mens practises: Yea, as some humours, when they abound in the brain, do so obstruct the passage of the animal spirits, that they

they cause an Apoplexie, which deprives a man of all sense and motion: So some Errours do so obstruct the workings of the Spirit of God, that they deprive a man of all spiritual motion. I will press that Caution of *Austin*, *Epist.* 107. but tenderly, where he bids us take heed, lest while we plead for freewill amongst men, we do not lose the benefit of our prayers; for I do not think all that hold freewill to be of *Seneca*'s minde, *Ep.* 31. that we need not weary God with our prayers, but may make our selves happy. Yet there are many corrupt principles which have a more malignant influence upon mens practises than they are aware of. Some mens words eat as a gangrene, destroying the very life of godlinesse, 2 *Tim.* 2. 17, 18. They it seems, as some of later times, turned the Doctrine of the Resurrection into an Allegory, interpreting

interpreting it mystically; and the Apostle, 1 *Cor.* 15. 33. speaking of this very thing, bids them take heed of being deceived, they could not think how soon such Doctrine would corrupt their manners: he that thinks he shall die like a beast, will soon be perswaded to live like a beast: wherefore *Tertullian* complains, that corruption in Doctrine was worse than Persecution, for Persecution made Martyrs, but Heresie Apostates, *Præscript. adv. Hær. c.4.*

Secondly, Corrupt Opinions do ordinarily disturb the peace of the Church. It is commonly said indeed, that *opinionum varietas, & opinantium unitas non sunt dissociabilia: Difference of judgment should not breed discord:* but we too often finde it otherwise: The Apostle could easily believe, that there were divisions amongst the *Corinthians*, because he knew there must be Heresies

Hereſies amongſt them, 1 *Cor.* 11. 18, 19. men, in maintaining their own Opinions againſt others, proceeding for the moſt part to ſtrife of words, and ſo to envy, railings, evil ſurmiſings, perverſe diſputings, *&c.* 1 *Tim.* 6. 4, 5.

Now, that we may be able to make a right judgment in this caſe, I ſhall firſt lay down ſome Cautions, then give ſome Directions; and I ſhall begin with the Caution which our Saviour gives us here in the Text, *Judge not according to the appearance.* There was a ſort of Philoſophers indeed of old, which made appearance of the eſſence of truth, but that was becauſe they made man the meaſure of all things, and every thing was true which appeared to any man ſo to be, and ſo there were as many truths as men of different Opinions.

But moſt men are ready to judge that

that to be only *true*, which seems so to them: and let a man set off any Opinion with a few plausible words, and many think presently, it is as a King, against whom there is no rising up, *Prover.* 30.31. It is with Opinions as with men, that which is first in its own cause is just, till another come and finde it out, *Prov.* 18.17. Hence it is that most men are of the opinion of those that they converse most with, and wonder that any should believe the contrary, or not rise up to what they say; they ordinarily hear their own Opinions urged home, and the Opinions of their adversaries have but a partial hearing; when, on the other hand, their adversaries having their own Opinions represented to the best advantage, wonder as much that every body should not be of their minde. The Papists are so careful to conceal from the people the Arguments of the Protestants, that

Sr. *Edwin*

Sr. *Edwin Sands* tells us, in his *Europæ speculum*, that he could not set his eye on *Bellarmine*'s Controversies, or *Gregory de Valentia*, in any shop in *Italy*, because these men do fairly lay down the Arguments of their Adversaries. When *Vergerius*, he that we read so much of in the Story of *Sarpi*, came to read the Writings of the *Lutherans*, with an intent to confute them, that he might vindicate himself from the suspicion of favouring their cause, which had hindered his preferment, he was so borne down with the force of truth in them, that he became a *Lutheran* indeed, which he was only suspected to be before. The like is reported concerning *Pighius*. Some have observed, that the same word in the Hebrew signifieth the ears, and a pair of ballances, implying, that we should weigh things with both ears before we judge.

judge. Yet I would not here perſwade any to the *Scoptick* ἐποχὴ, or ἀπορία, to ſuſpend their judgement till they hear every thing which can be ſaid on both ſides, or rather becauſe they think when matters ſeem to be caſt one way, ſomething may poſſibly be ſaid on the other ſide to præponderate; Neither do I think it neceſſary or poſſible for every one to examine whatever is ſaid or written *pro* and *con* in every point. We may believe many truths which we cannot anſwer all objections againſt, and there are many opinions which are not fit to be *candidates* or probationers to ſtand for a place in mens minds; only that which I would perſwade men to, is a due pondering of ſuch things as have a probability of truth, according to their capacities, or opportunities and advantages, that what they believe they may believe upon good

grounds

grounds, and with due moderation towards others, that so they may not change their opinion as they change their company, and be of the same mind with every one which they hear or read maintain any thing with a few fair plausible words: And that they may not fail, or at least wonder at every one that is not of their judgement, thinking they must needs be either stupidly ignorant, or self-condemned. It is obvious to every considering man, that those that are most ignorant and unstudied are most confident and censorious; *qui pauca considerat facilè pronunciat.*

When those that hear what both sides have to say, though their judgments are not born down with the force of their adversaries arguments, yet they may see so much in them as may induce them to think that they differ conscientiously, and are not *δυσμενεῖς τινες*, or wilfully blind. Second-

Secondly, Let us take heed upon what grounds we judge any thing to be either true or false; because many things ſtand upon the ſame foundation; and upon the ſame ground that we admit or refuſe one thing, we may admit or refuſe many others, 2 *Theſ.* 2. 2. The Apoſtle beſeeches the *Theſſalonians* that they be not ſoon ſhaken in their mind, or troubled either by Word, or Spirit, or Letter, as from them; the particular thing whereof he warns them, had no great evill in it, but he was afraid of the means whereby they went about to ſeduce them, *ver.* 3. *Let no man deceive you by any means.* If they did by theſe means perſwade them to this, they might by the ſame means perſwade them to things of more dangerous conſequence; if any ſhould endeavour to impoſe upon us ſome harmleſs opinion, and to perſwade hereto, tell us it was revealed to him, or gi-

ven in to him of God, if we believe him upon this ground, he may as easily press upon us the foulest errours; if we admit any thing upon Apostolical tradition, how do we know what may be obtruded upon us under that pretence. Many urge their opinions upon us because they are in so many words in Scripture, if this be sufficient to draw us to their beliefs, we may as well believe that God hath hands, and eyes, and ears, and so turn *Anthropomorphites*, or almost any thing: So others cry out when we would commend some truths to them as the *Macedonians* of old δεῖξον ταῦτα ὀνομασί, ἐν ἄλλῳ ὀυ δαμοῦ γέγραπται; where do you find any such thing in the Scripture? Shew me it in so many words; tell not me of inferences and consequences; when if they will reject any thing upon this ground, they may reject the Scripture it self.

Doubt-

Doubtless, There are many among the *Papists* wiser men than to believe many of the dotages of the Church of *Rome*; but that admitting things upon the Authority of the Church, whatever is recommended to them thereby, that is, by the Pope or a Council, must be believed, how repugnant soever it be either to sense or reason.

Thirdly, Let us take heed of depending upon the authority of men, however eminent for Learning and Godliness; these indeed have a great advantage for finding out Truth, and they may be of much use to us for informing us thereof; but it is one thing to *teach*, and another thing to *dictate*; *Debetur consulenti reverentia, cum non debetur fides affirmanti.* If a man tell me what he believes, and upon what ground he believes it, if his ground be an inartificial Argument, or if it be a clear divine testimony, he makes

makes his own knowledge mine, and I know it as well as he; but if a man dictate a thing only to me, and tell me it is truth, I must not believe it presently because he saith it. And though we are to have a reverent esteem of the judgment of those that are learned and godly, yet it is no sin for us to suspend our assent thereto, till we see more reason for it, than meerly because it is their judgement; for God doth many times leave such men for our trial, *Deut.* 13.1, &c. and the devill makes choice of such Instruments for his own credit, *quærit diabolus sub iis ornari*, as one saith; and he could get even into *Peter*, *Mat.* 16.23. The Man of God, 1 *King.* 13.7. withstood the offer of *Jeroboam*, but was seduced by the old Prophet, *ver.* 18. Those that have not been prevailed with by all the Arguments of learned men, have been easily misled by such as have

been

men of great esteem for godliness. How much hurt was done by *Tertullian* and *Origen*, men famous for learning and Piety, we may see in *Vincentius Lerinensis*, c. 23, 24. So *Priscillian*, being a man of quick parts, great reading, much fluency of speech, of a noble family, free from covetousness, yet as free from lavish profuseness, drew multitudes of all sorts after him, *Sulpitius Severus*, *Lib.* 2. And as for learned men, it is true which one observes of them, that they ordinarily judge of the truth and waies of God, according to that kind of Learning which they most excell in, reducing every thing to the trial of that which they addict themselves to the study of; like the Musician, that being asked what the soul was, defined it *Harmony*: So amongst those that addict themselves to the search of *Antiquity*, many times that complaint of *Tertullian* is true, *De*

vtendis virgin. cap. 1. *Consuetudo adversus veritatem defenditur*; a Tradition, or ancient Custome is of more account with them than a long neglected truth or duty; and if they bend their studies to Philosophy, or School Divinity, we may complain with the same Father, *Hæreses à philosophia subornantur. præscrip. adv. hær. c. 7.* and Divinity must be cramped to fit their School niceties, and philosophical notions. Such as delight in the study of the Jewish or Oriental Learning, how do they accommodate their Divinity to their dull Rabinical notions, if not to the Fables of their *Talmud*; like the men that came from *Judea*, *Act.* 15. 1. Doubtless, the converted Gentiles were glad they had such to consult with, to whom the Oracles of God had been committed, and with whom Christ and his Apostles had conversed, and they presently call them to the

observation of their Circumcision, whereon they so much doted. Far be it from me to speak this to the contempt of Learning, which I value much (though I possess but little) knowing how good an use may be made of it; yet it is necessary to observe how ordinarily men do abound in their own sence, and how prone they are, that they may beget an high esteem in others of such learning as they are most in love with themselves, to make it seem more serviceable and necessary upon all occasions than indeed it is.

I will conclude this Caution with that of *Tertullian de præscript. c. 3. Ex personis probamus fidem an ex fide personas?* Shall we judge of opinions by men, or of men by opinions?

Fourthly, Let us take heed our Judgement be not perverted by Passion or Interest; It is true, the

Understanding moves the Will *morally*, as hath already been shewed, but the Will moves the Understanding *physically*, *Aquin. 1a. q. 82. Art. 4. c.* As a King followeth the advice of his Council, but yet chooseth his Council himself, and it may be so regulates their Debates, that they shall not take into consideration, or at least not throughly discuss, those things which he hath no mind to hear: So the Will doth determine the Mind to the consideration almost of what it pleaseth. Hence the Scripture complains of such as *will* not understand, but walk on in darkness, *Psal.* 82. 5. and are *willingly* ignorant, 2 *Pet.* 3. 5. For though the Understanding cannot refuse its assent to such truths as are evidently demonstrated thereto, as *Scotus* hath observed, *l.* 2. *dist.* 7. *q.* 1. Yet the Will and corrupt affections so interpose to hinder the access of those things to the Understanding

which might rightly inform it, that it cannot make a true impartial judgement; as *Theodosius* the Emperour complained of it as the unhappiness of great men, that they could not know the Truth, by reason of such about them, as would let nothing come to their ears but what might make for themselves and their Interest: So corrupt affections prevent those reasonings of the mind which might restrain them from that which they have a strong propension to. Hence it is that Seducers and Impostors have prevailed so much by their cunningly devised Fables, suited to mens corrupt lusts and carnal Interests: as *Mahomet* and the Papists, of whom we may say as *Tully* of *Astrologers*, It is a wonder they can look upon one another without laughter to think of their absurd ridiculous opinions, but that they know as one of them blasphemously

said how much such Fables profit them; and so certainly many beguile their understandings into a belief of them. The Apostle 2 *Pet.* 2.18. speaks of some, who through the lusts of the flesh allured those who had escaped them that live in errour: That is, through the lusts of their hearers or followers, framing their Doctrine so as it might give the largest indulgence to their lusts, an account of which we have in *Irenæus*, *l.* 1. *c.* 1. Men heaping up Teachers to themselves after their own lusts, 2 *Tim.* 4.2. *Mic.* 2.11. and even good mens judgements may be swayed sometimes by Interest or Passion, I might give an instance hereof in some of the Ancients, in the matter of compulsion by the Magistrate in spiritual things, we find that those who lived under heathen or *Arian* Emperours were utterly against it, because then it was against their interest,

Tertullian ad Scapulam, c. 2. Lactantius Instit. l. 5. c. 20. Indeed he wrote his Institutions in his old Age under *Constantine*, to whom he dedicates them, but he had known something of the effects of force in matters of Religion in *Diocletians* time, whose fury he had with much difficulty escaped. The like might be observed of *Athanasius* and *Gregory Nazianzen*: But *Austin* was of another mind after he had seen the insolence of the *Donatists*, and the effect of the Magistrates power in restraining thereof, *Retract. l. 2. c. 5.* I am apt to beleeve we shall find many amongst our selves which will not continue long of the same mind in this very thing, but some will be for it which have formerly been against it, and others against it which have formerly been for it; and I am not so void of charity, as to think all those whom I see so

quick at changing their judgements in many things as times change, to be self-condemned, or to go against clear convictions, but their interest baffles their judgement, and change of times hath as great an influence upon their minds, as change of weather hath upon weak bodies. But truth is the same in all Ages, and in all places, and is not like our *Almanacks*, to be changed every year, or calculated peculiarly for one *Meridian*. And how Passion perverts mens judgements is evident from the difference that is betwixt mens Polemical or Controversial writings, and their devotions, or such as they write in cool bloud. *Rivet* shews how much *Bellarmine* differs from himself about the Scriptures, *Isagoge ad Script. cap.* 25. Men when they deal with their Adversaries, whet their Pens so sharp that they prick their own fingers; or they are like

Physicians

Physicians, that to cure their Patients of one disease cast them into a worse; to recover them from an Ague cast them into a Feaver, which they know not how to cure; or to cure a Feaver, take away so much bloud that they dispose their Patients to a Consumption, or Convulsion. Thus *Austin* in vindicating the liberty of Mans Will against the *Manichees*, gave advantage to *Pelagius*, with whom he was more troubled than with the former. Thus *Dionysius Alexandrinus*, whilest he zealously opposed the *Sabbellians*, gave advantage to the *Arians*. Whether did *Illyricus* run in the business of original sin, while he opposed the Papists? And what advantage did *Luther* give to *Ilebius Agricola* in the business of Justification? and it is an ordinary observation of many, that the opposition of our first reformers to the general errours

maintained by the Papists, transported them to another extreme in the business of Faith; though I do much approve of the opinion of a Learned man concerning this thing, that those good men spake much their own experience, God ordinarily giving them assurance whom he employed in more eminent services, and who were to encounter greater trialls, which he doth not ordinarily give to those who are not put upon such service, it being his way to proportion his comforts to his Peoples trials and temptations, 1 *Cor.* 10. 13. 2 *Cor.* 1. 5. See *Arrowsmiths Tactica sacra, L.* 2. *c.* 7. *s.* 5. I could easily give many instances in the most Learned men of former and latter times, of several opinions and perswasions, of the influence that mens Passions and Interests have upon their Judgements, hindering the sight thereof, as a

Cataract

Cataract or suffusion hinders the sight of the eye.

I come now to the directions which we must observe if we will make a right judgement of Opinions or Doctrines. And,

First, Let us labour *to have the Word of God dwelling richly in us in all wisdom, Col. 3. 16.* It is not enough to be acquainted with the Letter of the Scripture, but we must study the Sence of it, and be able to find out such truths as are not in so many words therein expressed. Ignorance of the Scriptures was the cause of the Sadducees errour concerning the Resurrection, though the Doctrine of the Resurrection was not so obvious to every one in the place which our Saviour cited for the proof of it, *Mat. 22. 29.*

Secondly, Let us dayly apply our selves unto God by Prayer; by humble addresses of our selves to

him,

him, wherein we may get more than by reading, or study; our Understandings as well as our Wills dayly stand in need of assisting Grace. *Homer* doth say, That men depend dayly upon God for the guiding of their minds. See *Ludov. Vives in lib. 5. de civitat. Dei c. 8.* It is part of the Spirits work to guide us into all truth, *Joh.* 16. 13. though it do not immediately dictate to us what is truth, not by any extraordinary Revelation discover any new objects to us, yet he is a Spirit of wisdom to make us quick of understanding in the fear of the Lord, *Isa.* 11. 2, 3. and to enable us to judge of spiritual things, 1 *Cor.* 2, 15. *Chap.* 7. 40.

Thirdly, Let us labour to be well acquainted with the fundamental Truths of Religion, which will be as so many *phari*, or towers, to guide us safe between the rocks of errour; and with some of which

most Errours are some way or other inconsistent.

Fourthly, Let us labour for a since e honest heart; this conduces more to the keeping men right in their judgments, than the learning of the Schoolmen, Isa. 35. 8. Though men have not so much cunning as others, yet, if their hearts be right toward God, they shall not so soon be misled; if mens hearts be not sincere, no thing else will help them: as Christ came into the world, *that those that see might be made blinde, and that those that see not might see*, John 9. 39. *He was set, not only for the rise, but for the fall also of many in Israel*, Luke 2. 34. So the Scriptures are *a light to the feet, and a lanthorn to the paths*, of those who in sincerity make use of them for guiding their feet in the paths of uprightness, *Psal.* 119. 105. But if men make use of them only for satisfying our curiosity, or to passe

our censure upon them, they will be rather a stumbling block, than a light to us. *Tertullian* saith, He is not afraid to affirm, that the Scriptures are so ordered or disposed by the will of God, that Hereticks may be misled by them, *adv. Her.* 39. And if we pray to God for further illumination, only that we may *know*, and take no care to *practise* what we know, God will not so far satisfie our curiosity. They are those that *do the will of God*, that shall know what Doctrine is of God, and what of men, *John* 7. 17. There were three things that did so much advance *David's* knowledge, *Psal.* 119. 1. The Word of God was with him, that is, he had it by him to read on, and consult with, according to the charge given, *Deut.* 17. 19. *vers.* 98. 2. He meditated thereon, *ver.* 99. 3. He kept it, or practised what he read, *ver.* 100.

I might

I might now, as some do, lay downsome Characters for the tryal of Doctrines, whereby men may know what comes nearest the truth; as that which doth most promote Godliness, and that which doth most detract from the creature, and give to God, is most like to come nearest the truth. But I will not much urge these, and otherlike, because however these may be true Characters, yet they are not so evident, and there is as much controversie what doth most advance Holiness, and the Grace and power of Jesus Christ, as about any other *mediums* for the clearing of truth, and all proof should be made, *per notiora*, by those things that are more evident than that which we would prove.

Secondly, We should judg aright of Actions: and that,

1. Our own Actions.
2. Other mens.

We

We should judge aright of our Actions; 1. Beforehand in our intention; that we may know what our duty is, *It is the wisdome of the prudent, to understand his way*, Prov. 14.8. It is not sufficient, that we do things in the simplicity of our hearts, as those followed *Absalom*, 2 *Sam.* 15.11. the will of God being the rule of our actions, *Ephes.* 5.17. not our own erroneous consciences. And our ignorance will not altogether excuse us in what we do against the command of God, no nor at all, if we be wholly supine, and careless to informe our selves of the will of God. *Paul might verily* he *ought* to do many things against the name of Jesus, *Act.* 26.9. yet this mistake of his made his sin only pardonable, and he confesses himself the chief of sinners for it, 1 *Timoth.* 1.13. 2. *post factum*, for in the reflection on our actions, we must judge

righteous

righteous judgement? It was the sin of the Jewes, that none did reflect upon their actions, and consider what they had done, *Jer.* 8.7. which we are to understand, not only *physically*, what actions they had done, but *morally*, of what nature the actions were. 2. *Cor.* 7. 11. the *guilt* of sin is taken away by Justification, the *blot* or stain of it by Sanctification, but the *fault* is not taken away till Repentance, and in a moral sence a man persists in the act of sin till he repent of it. *Primus sapientiæ gradus est non delinquere, secundus delicta cognoscere*, Cyprian. *Epist.* 55. next to innocency Repentance is the greatest happiness.

2. We should judge aright of other mens actions, not that we should be busie-bodies, in other mens matters, or severe Censors, censuring every thing which belongs not to us. But sometimes

we

we are concerned to make a right judgement of other mens actions, 1. That we may not partake of their sin, 1 *Tim.* 5. 22. by approving that which is evil, 2 *John* 10, 11. 2. That we may not condemn them, and cast them out of our charity without cause, *Rom.* 14. 3. I know there is nothing doth more trouble one that is partaker of the divine nature that *dwells in love*, 1 *John* 4. 16. than to know or hear any thing of another, that may hinder the exercise of their love. There remains indeed always a love of *benevolence* towards them, but it abates of our love of *complacency*, when we apprehend them guilty of any thing that is evil; and it is in it self a sin to be angry with our brother without cause, *Mat.* 5. 22. Now, that we may judge aright of actions, I must proceed in the same method as in the former case: 1. Give you some Cautions: 2. Some Directions.

First, Let us here again take heed of judging of actions according to the appearance, but examine the Principles & ends of them, with other circumstances. Many times at first view, mens actions seem very unwarrantable, till the business be fully understood, and till we see for what ends, upon what grounds, by what necessity forced thereto, and upon what occasions men undertake such things. It was the case of the *Reubenites*, *Josh.* 22. 12. but when their brethren understood their grounds and intentions, they were very well satisfied, *vers.* 30. So many men do oft make very fair pretences of such things as are most remote from their intentions. *Judas* seemed to be of a very publique spirit, and one that aimed at doing good, *John* 12. 6. but there was somewhat else at the bottome, which lay out of mans sight. But though *counsel in the heart of man, be*

as deep water, a man of understanding will draw it out, Prov. 20. 5.

Secondly, Let us not judge of Actions by mens Examples.

1. Not of most men, *Exod.* 23. 2. we must not follow a *multitude* to do evil. The broad way, wherein most walk, leads to destruction, *Mat.* 7. 13. Not of *great* men, *Joh.* 7. 48. It is the Doctrine that Mr. *Rob. Bolton* insists on in his assize Sermon, on 1 *Cor.* 1. 26. that *great men are seldome good.* No, nor alwayes of the *best* men; their examples, if evil, are most dangerous, because we are most apt to follow them, *Gal.* 2. 13. but they must be followed only so far as they follow Christ, 1 *Cor.* 11. 1. yea further, good actions of good men are not alwaies to be imitated, as it is a great error in *Policy*, for men to undertake things because they have seen others do them before them; as *Pompey* would say, *Scylla potuit, ego non potero?* Scylla did such a

thing,

thing, and why may not I? never considering the advantage of parts and abilities, opportunity, popularity, which one man may have more than another. So it is a great mistake in *Morality*, that what was lawfull and justinable in another, we may venture to do, when that which is lawfull in one may be unlawfull in another, when there is not the same principles, ends, occasion, and hence it is that *Precedents* get so much credit and authority, that they pass for a *Law*, and men argue *a facto ad jus*. The Disciples, *Luke* 9.54. pleaded the example of *Elias*, for what they desired, when our Saviour intimates by his answer, that they were of a quite different spirit from *Elias*, and desired fire from Heaven upon farre lower principles than *Elias*; his was pure zeal, theirs mixed with the base alley of ambition, and revenge, so *Amos* 6.3. those *Epicures* plead

the example of *David* for their justification, not considering that the end of *David* in the use of Musick, and singing, was to lift up his heart in the service of God, theirs only to please their own lusts. So many plead the example of good men for what they do, and for the liberty which in many things they take to themselves, not considering that while they do the same things, not on the same grounds, nor for the same ends, they may sin, in that which others do lawfully. Again, that is lawfull at one time which is not lawfull at another; as First, In case of offence, compare *Act.* 16. 3. with *Galat.* 2. 3. and 1 *Cor.* 10. 27. with ver. 28, *quod non expedit*, &c. that which is not expedient, so long as it is not expedient, is not lawfull. Secondly, Some things which are our duty, or else unlawfull for the most part, may at some time be dispensed with. What commands

are

are dispensible, and in what cases, would be too great a task here to examine; but that some commands are so, and in some cases, is evident from *Matth.* 12. 1, &c.

If any shall object, That *we must not do evil that good may come of it?* The best Answer which I have in readiness hereto is, that sometimes the goodness of the end may legitimate the means, so as it may cease to be evil, supposing it to be in such things as are not *intrinsically* and in their own nature evil, and *prohibita quia mala*, as some distinguish. These things, though they are not to be denyed, are to be tenderly prest. He that desires to see more of this may consult Rivet on *Genesis*, *Exercitat.* 108. and on the *Fourth Commandment*, Junius *de Legibus*, lib. 2. 14, 15. Mr. Baxter, *of Infidelity*, *Advertisement*, *propos.* 13, 14, 15. Thirdly, Take heed of judging of actions according

according to successe. *God may shine upon the counsel of the wicked*, Job 10.3. *The proud may be accounted the happy men, and those that tempt God delivered*, Mal. 3.15. God hath taught all amongst us this Doctrine effectually. Men indeed are very apt to judge of love and hatred by what is before them, *Luke* 13.1, &c. *John* 9.2. *Acts* 28.4. *Felix ex prosperum scelus virtus vocatur*, Sen. But the *Israelites* had right on their sides, against the *Benjamites*, and a great advantage of multitude, yet they fell twice before them, *Judges* 20. So God delivered *Judah* into the hands of *Israel*, who slew them with a rage reaching up to heaven, yet there were among the *Israelites* sins against the Lord, and the fierce wrath of God was upon them, 2 *Chron.* 28.9, 10, 11, I must give the same Directions here that I gave in the former case, therefore,

1. Let us labour to acquaint our

selves

selves with the Word of God: there are not only *credenda*, but *agenda*; as well what we should *do*, as what we should *believe*: This was *David's* counsellor, *Psal.* 119. 24. besides the express rules which are there given us, for the directing of our wayes, we may (if we be well acquainted therewith) be able to inferre one thing from another, and argue *à pari ratione*, and so know what to do in like cases, as we find in the Word of God, as our Saviour argues, *Mat.* 12. 3. 7.

2. Let us pray for the guidance and direction of the Spirit of God, *Psalm* 25. 12. *What man is he that feareth the Lord, him shall he guide in the way that he shall chuse*: that is, in the way that he *should* chuse: that which is spoken *de facto*, or of what men do, being ofe understood *de debito*, or what men should do, as *Psal.* 32. 8. *Mal.* 2. 6. *Heb.* 5. 4. God leads us by his good spirit,

*Psal.*143.10. not by dictating to us, as to *Philip*, *Acts* 8.29. though I will not deny, but the Spirit may sometimes powerfully determine a man to some particular act. We read in the life of Mr. *Dod*, that he was strongly inclined one night to go to his neighbours house, and knew not why, but God thereby saved a mans life. So we read of one *Aventroot*, who, in very old age, against the perswasion of his friends, went from *Utrecht* in the Low-Countreys, to *Madrid* in *Spain*, to tell the King of *Spain*, that the Pope was *Antichrist*, and to perswade him to destroy him, for which he was burnt. These are extraordinary cases, and do not favour the ordinary pretences of *Enthusiasme*, especially in things contrary to the Word of God, see *Voetius*, *de probationibus spirituum*, *p.*2a *p.*1124. where you have the forementioned Story, and what we

are

are to judge in such cases. Ordinarily the Spirit directs Christians, by filling them with the knowledg of Gods will, in all wisdome and spiritual understanding: though it may sometimes awaken conscience to be as a voice behinde us, saying, this is the way, walk in it, when we turn to the right hand, or to the left, *Isa.*30.21. or direct us to such places of Scripture as may be for our turn, or best serve our purpose, as *Austin* to *Rom.*13.13. *Junius* to *John* 1. see *Austine's* Confessions, *l.*8.*c.*11. and *Junius* his life written by himself. He that desires to read more concerning divine impulses, or the voyce of Providence, may consult *Geo. Wither's* cordial Confection, *p.* 12. and *Edw. Ges.* of the Right and Original of Magistrates, *cap.*3. to whom I had rather referre, than determine any thing in so nice a point.

3. Let us here also labour for an

honest, sincere heart, otherwise it is as hard to judge of Actions, as of Opinions. Corrupt affections will blinde the judgement, and turn *desire* into *opinion*, so as a man shall believe that to be true which he desires to be true. Hence it is, that *every mans way is right in his own eyes*, Prov. 16. 2. Passions and Lusts endeavour to draw the judgement on their own side, that so they may not be controled or interrupted thereby, *Reynolds, on the Passions*, cap. 8. And for this cause, some *Philosophers* have not thought young men, especially such as were addicted to youthfull lusts, to be fit for the study of *Ethicks*, *Mendelini Philosoph. Moral. l.* 1. c. 1.

But further, when men come to enquire of God with their idols in their hearts, he will answer them according to their Idols, *Ezek.* 14. 4, 7. that is, When men like young people, who ask their friends

consent

consent in marriage, but are resolved beforehand what to do, whether their friends will consent or no) pretend to inquire the mind of God, and have beforehand fixed their desires, if not their resolutions: God will answer such to their cost. The Jews pretended a desire and willingness to know the minde of God, and to be ruled thereby, but they had before resolved to go down into *Egypt*, and he tells them what should befall them, if they went thither, the sword and famine which they fled from should follow close after them, *Jerem.* 42. read that Chapter throughout. So *Ahab* had a minde to go to *Ramoth Gilead*, yet he would enquire of God, whether he should go; God suffers the Devil by his Prophets to seduce him to go thither, to his ruine, 1 *Kings* 22. If we enquire of God, it must be with an honest heart, and sincere Resolution to follow his

Counsel; God will not be mocked, we must seek to God, *an licet*, not *an liceat*, whether a thing be lawfull or no, not that it may be lawfull.

4. Let us take heed of rashnesse, and precipitancy. *With the well advised is wisdome*, Proverb. 13. 10. *We must ponder the paths of our feet*, Prov. 4. 26. We are not of such present and comprehensive understandings, as to make sudden Resolutions. We see how oft we are put to change our Resolutions, and make them give place to second & wiser thoughts. Gods immutability is an Argument of his perfection, and is founded in his omniscience, his perfect understanding of all things by one single view, directing him to such purposes as are not capable of any perfective alteration; only *consideration* must not take up the time that should be spent in *execution*.

5. Let us consult with those who

who are wholly unconcerned in what we would judge of, such are like to make the best judgment. How doth *David* pass sentence on himself, when a case was represented to him, only in *thesi*, not as his own, 2 *Sam.* 12. 5, 6. So the Jews, *Matth.* 21. 41. but change the persons, and they are of *Ploydon's* minde, That the case is alterred, so doth Interest corrupt mens mindes: We see dayly proof of this; hence the common saying, That a good Arbitrator must displease both parties, because interest makes them both think their own case right, when a third person sees, that both must yield. Hence so many complaints of Oppression, Interest makes both Plaintiffe and Defendant think himself wronged. Hence is it so hard to finde a good *Historian*, if he stand in the croud, affection to causes, or parties swayes him, if he stand too farre

off, he cannot see well what is done.

Finally, Hence it comes to pass, that the present age seldome judges right, but the succeeding age must judge of the actions of the age going before, most men being some way concerned in publick affairs. *Matth.* 23.30.

Thirdly, We must judge aright concerning *persons*. I shall not here speak of judging our selves, having elsewhere said something of it. Now I shall speak only of our judgement concerning others; We are not indeed rashly to condemn others, this is the judgement which Christ forbids, *Mat.* 7.1. Neither are we to usurp a peremptory judgement concerning mens final estate, yet there is a private judgement of Prudence that we may, yea, must pass upon men.

1. That we may know how to carry our selves towards them; to some we owe only a common charity;

ings to others brotherly kindness, or a more entire affection, 2 *Pet.* 1.7. 1 *Pet.* 2.17. Some are to be carefully avoided, *Rom.* 16.17. Some there are of whom we may hope well, yet are to carry our selves towards them as if we had a suspition of them, 2 *Thes.* 3.14,15.

2. That we may *beware of men*, *Mat.* 10.17. *Paul*, amongst other dangers that he was in, reckons up *false brethren*, 2 *Cor.* 11.26. *Gal.* 2.4. These indeed are the most wretched sort of men, and an abhorring to all flesh. *Perditissimi hominis est illum fallere, qui non deceptus esse nisi credidisset.* Abundance of instances I could easily give, of those who have very much suffered by their credulity, and putting themselves too much into their power, who have proved perfidious to them. Christ would not trust all that trusted him, *Joh.* 2.24. And some think it was *Alexander* that

was like to lose his life at *Ephesus*, *Act.*19.33. that did *Paul* so much harm, that he warns *Timothy* to beware of him, 2 *Tim.*4.14,15.

3. That we may know how to esteem them. The Saints should be the most excellent persons in our account, *Psal.*16.3. *Prov.*12.26. There is indeed a civill respect due to men according to the place wherein God hath set them, to keep up the authority of their place, *Isa.*3.5. *Act.*23.5. that authority which is necessary for preserving of Order in the Societies of men, may not be betrayed to contempt, *Fulgent. ad Trasimundum. l.* 1. *c.*2. But yet we should have a more real respect to those who are the children of God, 2 *King.*3.14. *Psal.*15.4. *Ingo*, King of the *Venedi* in *Prussia*, made a great Feast, to which he invited many of his Nobles, who were then *Pagans*, and many also of his meaner Subjects who were

Christi-

Christians; the Nobles he fed without with the meanest and coursest Diet, the Christians, who were but mean men, he sumptuously entertained at his own Table. *Magd. Cent.* 8.5.2. though these are not thought worthy of the World, *the World is not worthy of them, Heb.* 11.38.

Now, that we may judge aright of Persons,

First, Let us not judge by report; It was foretold of Christ, *Isa.* 11.3. that he should not judge according to the hearing of the ear. *Fama mendax.* Fame is a lyar; See how much *David* suffered hereby, 1 *Sam.* 24.9. and *Mephibosheth*, 2 *Sam.* 19.27. and *Paul*, *Act.* 21.24. *Tertullian* complains in his *Apology* how much the Christians of old suffered hereby; and their Adversaries were willing to believe false reports of them, that so they might with the greater show of reason

malign

malign and persecute them. *Credunt de nobis quæ non probantur, & volunt inquiri ne probentur non esse quæ malunt credidisse, cap. 2.* because it was against the Law to have Virgins strangled, *Tiberius* would first have them deflowred, that so they might according to Law be strangled; it is too much to abuse Christians as *Christians*, but first Fame must commit a rape upon their names, and then they may be dealt with as the vilest persons; let them but be made Schismaticks or seditious persons, and no punishment will be too much for them: The poor Protestants at *Paris* must first be accused of a Conspiracy against the King, and then butchered by thousands without mercy. I have sometimes wondered what the bloudy Papists could say in excuse of that cruell Massacre, till I read their pretence for it in *Estourneuus* continuation of *Surius*, 448. What strange things

were

were reported concerning the meetings of the Christians of old? How they put out their Candles when they had peformed their religious services, and fell to the committing of all manner of abominations, *Tert. Apol. c. 7.* And have not the same reports passed for current amongst many concerning others of latter daies? But we may say as the same Father, *Cap. 39. Cum probi cum boni coeunt: cum pii cum casti congregantur: non est factio dicenda, sed curia.* I should wish those that entertain such reports of others no worse punishment of their credulity than the *Italian* Friers, who having heard that *Geneva* was a place where any thing was tollerated, robbed their own Covents, and brought away their booty to *Geneva*, pretending a conversion to the reformed Religion, and thinking thereupon to find Sanctuary there. Who when they came there

were

were presently advanced to the Gibber, which made them complain pitifully of their wrong information, *See Europæ speculum*, 170. where you have also the Story of a *Spanish* Gallant that lost his head there upon a like occasion. What horrid reports have the Papists raised concerning this Nation formerly? Yea, what strange Stories do *Calixtus*, *Hoornbeeck*, *Maresius*, *&c.* yet tell? What strange prejudices have many conceived against others? Of whom we may say as *Tertullian*, *c.* 1. *Si sciant odisse non poterant*; If they knew them, they could not hate them. How many have by Fame been represented as men of corrupt Principles, and proud and turbulent spirits, to be avoided as those that have the Plague or Leprosie? Whom we have found when we have come to converse with them to be sober, humble, conscientious Christians.

Nemo

Nemo nisi per amicitiam cognoscitur.
And if any object, that we have not any other way to know many but by report. I answer, If we have no opportunity to converse with them, we have the less occasion to judge any thing of them.

Secondly, Do not for the faults of some condemn all; A learned man (Dr. *Brown* in his *Religio medici*,) complains of this piece of injustice, whereby whole Nations are accused of those crimes which some therein have been found guilty of, many concluding from a disposition in some, an habit in all. Thus it falls out when men of quite different principles and practises fall under one common name or compellation, whatever is held or done by one is many times charged upon all that are distinguished by the same name. Thus of old whatsoever *Carpocrates* and his followers did, was charged upon the Christians

ans in general, because they went under the name of Christians among the Heathens, *Eusebius, lib. 4. c. 8.* What the Protestants have suffered from the Papists upon this account, because so many Sects are included in the common notion of Protestants, I need not stand here to shew. I will only give one instance more: What abominable errours are charged upon the *Independents* of *New-England* by a late Author? *Alexander Ross* in his *view of the Religions of Europe, Sect. 12.* as far remote from the judgement of the generality of those who come within the compass of that Name, as *New-England* is from *Europe*; their proceedings against the abettors of those opinions, and the Writings of *Hooker, Cotton, Norton, Shepheard*, &c. sufficiently testifying their abhorrency of them. I forbear to give like instances nearer home,

home, and desire only those whom it may concern, to consider how they should resent it, if a *Papist* should charge upon them all the opinions of *Anabaptists*, *Socinians*, *Weigelians*, *Arminians*, because they are *Protestants*, and have made a Secession from the Church of *Rome*; *And whatever ye would that men should do unto you, do ye even so unto them, for this is the Law and the Prophets*, *Mat.*7.12.

Thirdly, Let us not judge of men according to a bare outward profession, though there is a judgement of charity, 1 *Cor.* 13. 7. to which men have as much right, as to any thing they call their own, *Phil.*1.7. yet this doth not deprive us of the use of reason or prudence; let a verbal profession, *valere quantum valere potest*, go as far as it can, as one saies, If *Gracchus* be invective against sedition, I censure him by his actions, not by his words.

And

And if *Cato* be accused of mutiny, I censure him by himself, not by his accusers. *Omnino enim nihil prodest nomen sanctum habere sine moribus, cum vita à professione discordans abrogat illustri tituli honorem, per indignorum actuum vilitatem. Salvian de Gubernatione Dei, lib. 3. in fine.* A profession of Religion is cheap, especially when it is the rising side; and that is the reason why *Salvian* and others of the *Fathers* complained so much of the corruption of the Church, after the Church was in prosperity Emperours being turned Christians. See *Lactant, lib. 2. 1. Usser. de successione, Eccles. C. 1. f. 22, &c.* It was not only because *Sævior armis luxuria incubuit, victumque ulciscitur orbem, Juvenal.* because the warm sun-shine of prosperity made them cast off those Garments, or at least wear them more loose, which the blustering winds of persecution had made them

them keep close to them: But also there were many hypocrites turned Christians for advantage; and a verbal profession in the time of the Churches prosperity will not signifie so much as it did when a bare profession of Christ was enough to expose a mans life and estate to hazard; as we may see many, who when they are abroad appear in a handsome garbe and attire, whom we should not know if we met them as they go every day at home: So there are many who make a fair shew when they are amongst those with whom they seldom converse, but go into their Families, or follow them to their Callings and they are quite other men.

Fourthly, Let us not judge of men by particular actions, but by their walking, or the course which they hold on in, *Psa.* 1. 1. and 119. 1. *Rom.* 8. 1. otherwise, we may take the vilest hypocrite for the most eminent

eminent Saint, and the best Saints for the prophanest sinners. What should we have judged of *Ahab*, when we had seen how he humbled himself? 1 *Kings* 21. 27. Or of *Jehu*, to have seen his zeal for the Lord of Hosts? 2 *Kings* 10. 16. Or of *David*, to have seen how he heaped his sins one upon another, that (as they say of ill ruins) it might not rain through? 2 *Sam.* 11. Or what should we have thought of *Asa*? 2 *Chron.* 16. who when he had smitten that the Prophet in prison that told him of it, and afterwards in his sickness sought to the Physicians, and not to God.

Fifthly, Judge of men as God judgeth of them; his *Judgement is according to truth*, *Rom.* 2. 2. *He judgeth not as man judgeth, for man looketh on the outward appearance, but the Lord looketh on the heart*, 1 *Sam.* 16. 7. *Antiochus* was called *Epiphanes*, or the *Illustrious*, yet God calls

calls him a *vile person*, *Dan.* 11.21. And those are accounted happy times when men are esteemed according to their real merit, and not honoured with gaudy Titles, which do no more become them than a Pearl in a Swines snout, *Isa.* 32.5. *Reddunt miseri dignitatum pretia quas non emunt, commercium nesciunt & solitudinem faciunt, Salvian de Gubernat. Dei, lib.* 4. *Quantus in Christiano populo honor Christi est, ubi religio ignobilem facit? Statim enim ut quis melior esse tentaverit, deterior in abjectione calcatur: ac per hoc omnes quodammodo mali esse coguntur, ne viles habeantur, Idem. Ibid.* What a shame is it that Votaries, and those who make the greatest proficiency in other Religions should be had in highest esteem amongst those who profess the same Religion with them, and amongst Christians only, those should be most contemned that are most strict in observing the

Rules

Rules of Christ; And that men should be under such a temptation amongst them, as to be forced to be wicked lest they should be vile and exposed to contempt? *Si quis aliquid de spiritu dixerit, velut insulsum atque insipidum cum risu & subsannatione excipiunt, cum sibilis exuflant, cum clamore & contentione rejiciunt. Clemangis apud Voetium, p.*365. Such men are as ridiculous and brutish to any whose wisdom remains with them, as *Gryllus* in *Plutarch*, who when *Ulysses* pitied them, in that condition wherein they were, being transformed into beasts by *Circe*, and prevailed with *Circe* to restore them to their former condition again, *Gryllus* disdains his offer, and tells him, they now despised him, and would not change their happy condition for the worse, to be made men again, that is, the most wretched creatures in the World. *Man*

that

that is in honour and understands not, (that is, *hath not a right understanding,* 1 *Joh.* 5. 20.) *is like the beasts that perish, Psal.* 49. 20. Yet they think those that would perswade them to return to their former state, and recover the Image of God which they have lost, envy them the happiness of their present condition. *Nobilitas sola est unica virtus, Juvenal.* The World blesseth the covetous man, he that will be rich, that is, a thriving man, that will not boggle at any thing which may stand in the way of his gain, *but God abhors such an one, Psa.* 10. 3. That is, the truly noble and brave spirit that abhors to be the devils slave, and aimes at nothing lower than an incorruptible Crown, *Col.* 1. 13, 14. 1 *Cor.* 9. 25. *Habet & sapientia sui generis superbiam,* Religion hath its ambition too. *Bern. de amore Dei, cap.* 8. God calls all wicked men fools in Scripture, and

so

so they are indeed. *We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the Princes of this World that come to nought*, 1 Cor. 2. 6. No marvel the Apostle disclaims the wisdom of the Princes of this World, when they come to nought with all their wisdom. *Sinite sapientes hujus seculi de spiritu hujus mundi tumentes alta sapientes, & terram lingentes sapienter in infernum descendere. Bern. de vita solitar.* With all their wisdome they do but go wisely to hell; If they *reject the Word of the Lord what wisdom is in them?* Jer. 8. 9. He is the only wise man that is *wise to Salvation*, 2 Tim. 3. 15. *Lactan. Institut. lib. 3. 11.* Who fixes on a right end, chooses fit means for attaining that end, and vigorously prosecutes that end in the use of those means: and in some of these points of wisdom every wicked man fails. Indeed, godly men may

may be defective in many points of particular wisdom, wherein a wicked man may excel, and God doth not call *many wise men after the flesh*, 1 *Cor.* 1. 26. But as Nature intending higher perfection is more negligent of lower things, so that Bruits do in many inferiour things excell men, who have a reasonable soul bestowed on them far surpassing all the excellencies of bruit Creatures: So God doth not alwaies bestow the greatest natural endowments where he intends Grace, which is far better, as in his Church he oft bestows the greatest gifts where there is the least grace, to adorn those parts which have most need, 1 *Cor.* 12. 23, 24.

Fourthly, We must judge aright concerning things. *Aquinas* assigns this as one cause of sin, *falsa estimatio de particulari fugibili*. So *Cebes Thebanus* makes

a falſe opinion or wrong judgement of what is to be deſired and avoided, the cauſe of all vices and evils, when men have not judgement to approve the things that are more excellent, *Phil.*1.10. that ſo they may value every thing according to its reall worth. Mr. *Perkins* makes thoſe words, *Mat.*6.22. to be an anſwer to an objection which might ariſe from what went before; the reaſon why ſo few lay up a treaſure in heaven is, they want underſtanding to diſcern things that differ: As our eſteem is of any thing, ſo will our affections be towards it, *Our heart will be where our treaſure is, Mat.* 6.21. that is, where the things which we account our treaſure or ſet greateſt ſtore by are. A very ingenuous Author, *Monlin of peace and contentment of mind*, makes the right Government of Paſſions to depend on right opinion.

"The

" The great errour (saith he, " *pag.* 207) of the understanding, " which makes the passion to ap- " ply it self to an evill object, or " to a good object, otherwise than " it should, is a mistake in the true " price and true inconvenience of " things; which being once well " known we shall abate much of " our desire and fear of most " things which we seek or avoid " with great earnestness, and shall " become earnest to get other " things which we neglect, and " to avoid other things which we " desire. And as our affections, so our endeavours are guided by the opinion which we have of things; The Merchant when he hath found a treasure or Pearl which he sets a great price upon, sells all he hath to purchase it, and runs *per mare per terras*, by sea and land to get it, *Mat.* 13.44,46. So that it is a true observation of one, that there is no

errour more dangerous though it be common, than to think that true happiness consists in honour, pleasure, and riches. *Cerizier la confusion de la Theologie l. 5.*

Now, that we may judge aright of things:

First, Let us not judge according to the appearance; the shew of things for the most part deceives us, those things that are of least value being most taking, and those things most affrighting which have little or no evill in them. How doth the pomp and splendour of the World, Riches, and Honours, and Pleasures dazle the eyes, and attract the desires of most men in the World? When they prove but vanity and vexation of spirit, for the most part failing mens expectations of worldly comfort and contentment, and often proving the ruine of their souls. And how do men abhor from that which is displea-

displeasing to Nature? Flying from it as from a Serpent, as *Moses* did from his Rod while it lay on the ground, which when he had taken it up, proved that Rod whereby he wrought his miracles in *Egypt*, at the Red Sea, in the Wilderness, *Exod.* 4. 3. So we flee from the Cross when it lies before us, but if we take it up, *Mat.* 16. 24. it is of much use in overcoming our spiritual enemies; and it is spiritually true of every Believer which is spoken, *Mark* 16. 18. *They shall take up Serpents; and if they drink any deadly thing it shall not hurt them*, but do them Good, *Heb.* 12. 11. *Non hominibus tantum sed & rebus persona demenda est, & reddenda sua facies, Seneca Ep.* 24. Let us take off the vizards, not only from persons, but from things, and they will not be so dreadful as they appear, *vid. Lipsi. de constantia lib.* 2. *c.* 19.

Secondly, Let us be guided in our judgment of things by the judgment of God. Those things that are highly esteemed amongst men are many times an abomination to God, *Luke* 16.15. We, in our folly many times rejoyce in a thing of nought, desire that which would undo us, are afraid of our mercies. Methinks God stands by his children when he is giving them the cup of affliction to drink of, as a father by his childe, when he is giving him a bitter potion; oh (saith the childe) I cannot endure to drink it, it is so bitter, oh it will make me sick! oh I shall faint! fear not, saith he, I will not leave thee, I will stand by thee, be not afraid, I will hold thee. How do we shrink at the thoughts of any affliction? and think we shall never be able to bear it, or to hold out under it. Fear not saith God, I will hold thy right hand, I will help

thee,

thee, thou art mine, I am with thee, I am thy God, *Isa.*41.13,14. 43.1,2,3,4,5. And observe how on the other hand the Scripture vilifies the greatest and most desirable things of this world, making them next unto nothing, yea nothing, and appropriates reality, substance, truth, worth, and excellency, of being unto the things of the world to come, See *J. Goodwins Catabaptisme, Admonit. S.* 20.

Thirdly, Let us follow the judgment of the wisest men, and those that are most fit to judge, as he to whom God gave wisdome, so as there was none like him before, him, or after him, 1 *Kings* 3.12. *Ecclesiast.*12.8. having made his *Demonstration* at large, he resumes his *Conclusion, quod erat demonstrandum, vanity of vanities all is vanity*: consult *Paul*, a man who had the spirit of God, and so was fit to judge,

judge, 1 *Cor.*7.40. he accounts all things but dung in comparison with the excellency of the knowledg of Christ, *Phil.*3.8. consult the wisest heathens, and the wiser they were, the nearer they came to Christianity, and the more they contemned the things of the world. Consult men on their sick beds, or when they are bound in fetters, and held in the cords of affliction, *Job* 36.8. and so are brought to themselves, *Luke* 15. 17. and become *sanæ mentis*, as mad men, that by hard usage, and slender diet, and being kept bound are brought to their wits: these will judg otherwise of the world than they did before; yea, take dying men whose soules begin to peep out of this dark prison, and see some light, how are their judgments alterr'd? how do they mourn at last, and bewail their own former foolish choice? *Prov.*5.11,12.

Lastly,

Lastly, Let us judge according to reason, quitting our selves like *men*, 1 *Corinth.* 16. 13. and not like beasts, that minde only what sense gives them notice of. That is the use which we ordinarily make of reason, to correct the errors of sense, else we should never sowe, or bury our seed under a clod: We should never take Physick, nor do many other things which are common amongst men. Let us examine what conduces most to our chief end; this made the *Philosophers* run into so many Opinions about the *Summum bonum*, or, *Most chief happinesse*; this fell first under their consideration, because *Finis dat bonitatem, & amabilitatem mediis*, they could judge nothing concerning other things till they had determined something concerning the chief end of man; every thing else being to be judged according to the tendency that it hath

hath thereto. Reason tels us, *quod diuturnius præstantius*, that is best which is most durable, 2 Cor. 4. 18. things that are not seen are *eternal*, these things that are seen but *temporal*. Reason tels us, that the more comprehensive any good is, the better it is: and God is an *all-sufficient good*, Gen. 17. 1. *Cur ergo per multa vagamur, quærendo bona corporis & animæ?* &c. *Aug. Medit. cap. 18.* We weary our selves in seeking several pieces of happinesse, as they are scattered among the creatures, when we might in God finde them altogether. And it is a matter of greatest astonishment, that men should be so farre forsaken of reason, as to preferre *broken cisterns which will hold no water before the fountain of living waters*, Jer. 2. 12, 13. and, that (when in other things we are impatient of being deceived by others) we willingly permit Satan, for the pleasures of

sin,

fin, which are but for a moment, to cheat us of those pleasures which are at Gods right hand for evermore.

FINIS.

Errata.

Page 71. line 7. read *preceptio*. l. 8. r. *lectione*. l. 9. r. *quacunque*. p. 107. r. *on some* p. 160 l. 6. r. רב p. 167. l. 24. r. *pabulo*. p. 43. l. 24. r. *alley*. p. 67. l. 7. blot out *in* l. 10. r. *solutionem*. There are several other literal faults and mispointings, but such as will not much hinder the Reader